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THE
Nonconformist and Independent.
THURSDAY, SEPTEMBER 9, 1880.

THE BURIALS BILL PASSED!

OUR expectation in regard to the final stage of the Burials Bill has been fulfilled. The amendments made by the Commons were considered by the House of Lords on Friday last, and, after an hour and a half's talk, were all agreed to. On Tuesday the Royal Assent converted the measure into a statute of the realm.

This satisfactory close of a protracted controversy was, however, hardly expected on Thursday last, when there were well-grounded fears that the issue would be different, and that the message sent back to the Commons would be adverse to their amendments. It is true that this was not likely to be the result of the action of the Tory leaders in the Lords; for they had left London before the amendments were considered, and took care to let it be known that they were going. But that *enfant terrible*, Lord REDESDALE, was still at his post, and it was believed that he intended to urge the irresponsible Tory peers who follow his lead to make shipwreck of the Bill, as they had already done of the Irish Registration of Voters Bill. Fortunately, the Government were alive to the danger, and by telegraphing in all directions for Liberal lords to return to Westminster, they succeeded in rallying a force which made Lord REDESDALE'S opposition altogether unavailing.

The LORD CHANCELLOR, in moving that the Commons' amendments be considered, expressed his satisfaction that the measure had come back to their lordships unchanged in any of its essential features, and he took care to dwell upon the fact that those provisions which had been specially intended to show consideration for the feelings of the Established clergy had been substantially retained. And, as the limitation of burial services to those of a Christian character had been so keenly discussed, he did his best to vindicate his own consistency in relation to this portion of the measure. In that respect, however, we do not think that he succeeded. Lord SELBORNE now stated that the real principle of the Bill had been misunderstood; for that the civil right was limited to interment alone, and did not include the right to have any particular burial service. The inconsistency in the law which the Bill was intended to remedy was that the right was fettered with conditions requiring the use of the Church of England Burial Service. Well, that may have been the LORD CHANCELLOR'S own way of looking at the principle; but it certainly is not the way in which the public supposed that he regarded it. At any rate, the principle laid down by him in introducing the Bill was that the civil right of interment ought not to be fettered with ecclesiastical restrictions, and it has been in the light of that principle, as so formulated, that the sixth clause of the Bill has been so much discussed and so strongly condemned. But it really does not signify whether the LORD CHANCELLOR has been misunderstood in this matter or not; because the same reasoning which condemns the enforced use of the Church of England service equally condemns the enforced use of a Christian, or, indeed, of any religious service. His lordship's *ipse dixit* that "it would be going too far, and much further than any sound principle required, if they were to permit the churchyards to be made use of for the purpose of anti-Christian services"—which nobody has advocated—"whether they were or were not called religious; and he saw no way of drawing a line in the matter except by saying the services should be of a Christian character," really proves nothing; the point at issue being whether "sound principle" does not forbid the drawing of any line, and require absolute freedom within the limits of order and decorum. The LORD CHANCELLOR "rejoices," and is "very thankful" that the House of Commons has by a decided majority retained the safeguard he so much values; but we do not find that such a feeling exists in any other quarter—not even among the clergy whom he has taken so much pains to conciliate, and who assert that the proposed restriction is no safeguard at all, and will soon cease to be of any practical value.

The Archbishop of YORK, though a supporter of the Bill, could not quietly surrender his amendment for excluding cemeteries from its operation, and, as he failed to carry the amendment a second time, we are particularly glad that he called attention to the subject; both because of his own statements in regard to it, and because of the important expressions of opinion which were elicited from the Archbishop of CANTERBURY.

We have from the outset insisted on the insufficiency of the Government measure, so far as cemeteries are concerned, and the Archbishop of YORK

equally insists on the absurdity of continuing to require Burial Boards to divide cemeteries into consecrated and unconsecrated parts, and to erect two chapels, when everybody is to have the right of roaming all over the ground, and having what services he pleases. Practically, said his Grace, this measure repeals the Burial Acts, and we quite agree with him that the necessity for repealing some of the provisions of those Acts has now become palpable. But that which one Archbishop thought a reason for modifying the Bill, his brother Archbishop regarded in exactly the opposite light. For Archbishop TAIT is not an admirer of the cemetery system, and does not think that the clergy are either. "A cemetery with two chapels in it was a proclamation to the whole world of the differences between the Church and the Dissenters, and he should not regret if the instances of that proclamation were not multiplied!" So that the Primate has virtually committed himself to the support of the further Burials Bill which will be required, and which will do for the cemeteries what is not effected by the present measure. It is true that he prefers the enlargement of churchyards to the multiplication of cemeteries; but, as such enlargement will become increasingly impossible, he will have to give practical effect to feelings which do him great credit, by assisting to amend the existing cemetery law.

It was clear, from the state of the House, that the Archbishop of YORK'S proposal to rescue the cemetery amendment stood no chance of being carried, and we believe that only Lord REDESDALE'S pertinacity led to a division—in which his lordship and the Archbishop were defeated by sixty-one to twenty-six! This was a genuine Liberal victory; there being but three Conservatives in the majority. Fifteen bishops voted, and, as has happened at the previous stages of the Bill, they were divided—one archbishop and six bishops voting for disagreement, and one archbishop and seven bishops for agreement, with the Commons' amendments.

This division was sufficiently decisive to carry all the other amendments without dividing upon them. Lord MOUNT-EDGECUMBE did, indeed, make a speech round about, rather than upon, his own amendment, which had disappeared; but even Lord REDESDALE, at the last moment, forbore to demand a division, and all the other amendments were rapidly disposed of.

The complete transformation of the clause for granting relief to the clergy elicited very natural expressions of surprise and regret from the LORD CHANCELLOR, the two archbishops, and some of the bishops, that Convocation should have been so unceremoniously treated as to be denied all recognition by the Bill; but as the recital of the Convocational proceedings had been struck out in the Commons with the consent of both sides, and with the concurrence of many of the clergy, it was felt that it would be a piece of Quixotism to struggle for its retention. Indeed, the attack of the Nonconformist party on this part of the original Bill, combined with the condemnation of the Liberal Press, has been so successful, that we venture to predict some time will elapse before another attempt is made to further the aims of the Convocations to secure for themselves quasi-legislative powers. They may be able to console themselves with the fact that Parliament has adopted one of their proposed burial rubrics; but even that rubric has been stripped of an offensive limitation, and it will be from Parliament, and not from any ecclesiastical body, that its authority will be derived.

On the motion that a message be sent to the House of Commons, informing them that their amendments had been agreed to, the Bishop of LINCOLN once more delivered his soul, but in a very different strain, indeed, from that which he adopted on the second reading of the Bill. Dr. WORDSWORTH still thought that it bore hardly on the clergy; but he recognised the fact that it had been sanctioned by both Houses of Parliament, and it would, therefore, be his duty to mitigate the evils to which he believed it would lead. He deeply regretted the announced determination of a few of the clergy to offer resistance, and would advise them to render loyal obedience. He would try and calm the angry feelings which had been excited, and trusted that the clergy would be met in a conciliatory spirit by the supporters of the measure. We think we can answer for the latter; but probably the recalcitrant clergy will be not a little surprised at this change of tone on the part of their one faithful episcopal leader—a change which, we admit, is creditable to his character both as a citizen and a bishop.

Next week we shall probably be able to give the full text of the new Act, and that will afford a fitting opportunity for calling attention to some of the incidents which have marked the long struggle for securing religious equality in connection with the burial of the dead, which, if not quite ended, is obviously approaching its close.

ULTRAMONTANISM IN SPAIN.

THIRTY years ago the regular clergy were expelled from Spain, the monasteries were sequestered, and many a hot-bed of iniquity was thus broken up. Still, corruption and injustice prevailed, but when, in 1869, Queen Isabella fled, and a Republic was formed, and religious liberty proclaimed, a new era seemed to be at last dawning for this unhappy country. A retrograde step was, however, taken on the accession of the present monarch to the throne, when, at the instigation of the *Moderados*, or Conservative and Ultramontane party, the law relating to religious liberty was altered, and all public manifestation of religion other than the Roman Catholic was forbidden. But the recent policy of Canovas del Castillo has tended to awaken the fear that the reaction, of which that change in the law was a premonitory symptom, has now thoroughly set in, and that the rulers of Spain are about to try and realise once more the dream of Catholic unity, and to bring the country under that yoke of spiritual despotism which, it was hoped, had been for ever cast off.

Article XI. of the Constitution, granting barely more than toleration to Protestants, has hitherto been interpreted in a liberal spirit by the central Government; but various circumstances connected with Protestant burials have of late awakened the suspicion that this liberal interpretation will soon be discontinued. Else, why should local authorities disregard with impunity, as they are now doing, orders received from headquarters? A Government that intended to be loyal in its dealings with seceders from the national religion would soon take care that its commands were obeyed.

Again, and still further, in what light are we to construe the unconstitutional proceedings of the Government in opening the door to the host of Jesuits and various orders of regular clergy who within the last few months have been pouring into the country? Liberal associations and leagues of working men similar to our Trades' Unions are all forbidden; but full scope is allowed for the religious congregations, as they are called, in France. Nor must it be supposed that the Government has simply connived at this Ultramontane invasion. They have granted ex-convents for the use of many of the refugees from France, and they have done this in the face of the Concordat according to which only regular clergy belonging to the Societies of St. Vincent de Paul and St. Philip Neri, and one of the monastic orders were to establish themselves in the country.

But this open violation of the Concordat, and this irruption of the *black Internationale*, will surely arouse the Republican and other parties, and before long bring about some change in the Government. Education is neglected; as many as 1,543 schools have been closed for want of means, and twenty-seven millions of reals (nearly £300,000) are owing to schoolmasters and schoolmistresses. Trade languishes and crime abounds, and now the old traditional foes of liberty and spiritual religion are again taking possession of the land. Poor Spain! That our readers may see to what an extent this Ultramontane invasion has already gone, we have been at some pains to gather from various numbers of *La Revista Cristiana*, published in Madrid, particulars of the places about to be occupied, and the preparations made for the reception of this host of foreign brethren and sisters.

The Government has handed over ex-convents to various orders of monks and nuns in the following cities and towns:—Salamanca (2), Valencia, Alcala, Leon, Fuencarral, and Bermeo. In Barcelona ground has been purchased for the Jesuits in an Englishman's name, and a building is being erected, the façade of which is to be of white marble. Half of the money required for this undertaking is said to have come from America. A college is to be established there. Three different orders of nuns are also about to settle in this busy capital of Catalonia. In this same province convents and monasteries are being formed at Olot, Blanes, and Carmanso. In Gerona the first stone of an asylum has been laid for the Little Sisters of the Poor. Manresa and Calahorra are to form the two centres of Jesuitism in Spain. In the former town, celebrated for the cave in which Ignatius Loyola dwelt for a time, the existing buildings are to be enlarged, and in the latter many houses are to be erected. In Granada ground has been offered to the Jesuits; in Cerdona, the Minister of Justice has agreed to allow the Trappists of our Lady of Livielle to live there free of taxes. In Badajoz, the Jesuits have asked the Government to grant them the old barracks. In the convent of S. Miguel in Orihuela, and in that of *los Jeronimos* in Murcia, dwellings are being prepared for French Jesuits. The quarters of the Civil Guard in Vittoria are to be occupied by a company of Dominicans. The Monastery of Ona, in Burgos, has been purchased by the Jesuits. This same order is about to take possession of the Church of the Conception and other buildings in Zamora, while in Cuenca the Bishop has handed over to them the Convent of Uclés. Thirty Jesuits have just been installed in a ducal palace in Chamarten de la Rosa, while others are intending to settle in Puez (Valencia) and Torroella de Mongré. Capuchins, Carmelites, Franciscans, and others are expected to take up their abode in Utrera, Salamanca, San Lucar de Barameda, Jerez de la Frontera, Lucena, Pamplona, and Valladolid. The Brethren of the Christian Doctrine in Béziers are transferring their establishment to Catalonia for the purpose of carrying on their work among the Catalan-speaking population along the Pyrenean frontiers. And still they come. Poor Spain!

Some of our readers may not be aware that the Burial Laws Amendment Act came into operation immediately on receiving the Royal assent. Like many other new Acts of Parliament, it has not yet been printed. Unfortunately death takes no heed of such discreditable delays, and already we hear of cases of deceased Dissenters, one in a

place in Kent and another in the Isle of Wight, where the burial service will be performed under the provisions of Mr. OSBORNE MORGAN'S Act, with which, we doubt not, our friends in rural parishes will, as early as possible, make themselves conversant.

The *Guardian* statistician, in a manner which may be commended more for discretion than courage, shrinks from the plain test to which we challenged him to submit his statistical mystifications. He set forth to the world that in a sample county of his own selection, Kent, the "relative strength" in respect of provision for religious accommodation was in the ratio of 527 Episcopalian to 241 Nonconformist, *sixty-six* being set down to the credit of Congregationalists. In reply to this we supplied a detailed list of one hundred and twenty-six places, with 40,556 sittings, and challenged our opponent to point out wherein that list was inaccurate, adding, "Until the *Guardian* can substantially invalidate this return, its calculations as to its 'sample county,' and *à fortiori* as to the whole country, must stand condemned as worthless in minimising the 'relative strength' and activity in Christian enterprise of Nonconformity throughout the land." Instead of doing this, the writer falls back upon that mysterious document, of which so much was heard, but so little was seen, the report compiled, under "Church Defence Institution" advice, for the Rural Deanery of Sutton. That document claimed to have "discredited" the figures in the work, "Provision for Public Worship in the County of Kent," and on the faith of this, the *Guardian* now asserts, "the statistics in the book referred to have been utterly discredited," and speaks of some correspondence in the hands of "the hon. secretary, the Rev. H. Collis," which followed the publication of that report. It is not necessary now to trouble our readers with a long correspondence on the matter: one short letter will suffice. A local paper, which was entrusted with the task of publishing that report, introduced it by saying: "Elaborate schedules of information on all places of Church work and progress in the deanery were obtained on which the subjoined report is based." It is obvious that, inasmuch as the book assailed made no reference to any such ecclesiastical division as a "deanery," but arranged its returns as to "parishes or townships," an opportunity of examining the details of these "elaborate schedules," which were thus declared to have existence, was in fairness indispensable. An application for a copy of those schedules produced this reply:—

St. Philip's Vicarage, Maidstone, 6th Oct., 1879.

Dear Sir,—I am sorry to say I am unable to obtain a copy of our report. I have copied the figures for you.—Faithfully yours,
H. COLLIS.

Accompanying this was the much-advertised abstract, but the details, without which comparison with those of the document said to be "discredited" was impossible, were prudently shielded from criticism.

The *National Church*, affecting great indignation that, as the result of recent utterances *qua* the Burials Bill, the right of the clergy to take rank as *par excellence* "loyal" and "zealous in maintaining order and good government," is somewhat lightly spoken of, with considerable hardihood, calls for "illustrations." It is not worth while to reproduce all the wild screechings which, from week to week, we have recorded in our columns; in the *Guardian* of last night, we have "Presbyter *Devoniensis*" declaring his intention to resist as "ungodly" all the requirements of an Act of Parliament, demanded by the vast majority of the nation, sanctioned by the two Houses of Legislature, approved by the Archbishop of his province, and the Bishop of his diocese—on the ground that the State, which for a time allowed him a monopoly of ministration in the national graveyards, has now extended the privilege to members of other denominations. If this is not to be accepted as a typical specimen of anomia, our contemporary must surely be somewhat hard to satisfy.

Those who consent to share in the profits of high-handed injustice are apt to be brought into unpleasant association with the attendant NEMESIS. The retention unimpaired of their power of exacting fees from mourners (even in respect of services which they are excused from rendering) was one point tenaciously clung to by the clergy. It would seem that in some cases these fees are matters of serious consideration, not only to those who receive, but to those who would be called upon to pay as a penalty for coming within the "consecrated" range. In the Croydon Cemetery, according to a schedule recently published, the *additions* for vicar's perquisites vary from 5s. 6d. for a common grave to £16 0s. 4d. for purchase of ground for a brick grave three coffins wide. An outcry is now being raised by the vicar of Alnwick at the "common occurrence" of burials of Church attendants in unconsecrated ground, when economy has to be considered rather than denominationalism. We commend to this troubled clergyman the idea of one easy remedy for that which he declares to be something "sad to think of"; that remedy, of course, is the abolition or substantial reduction of these extravagant demands.

There is a favourite conceit among the clergy—one which they "roll as a sweet morsel under their tongue," that the existence of dissent is attributable to the higher standard of acquirement which Episcopals insist upon exacting for their clergymen, and which is unacceptable to the "lower middle class" from which the ranks of Nonconformity are said to be well nigh exclusively recruited. The Council of the Home Reunion Society offered £25 for a prize essay, and the product is a practical joke upon these lines. The "scheme of reconciliation" propounded by Mr. MOWBRAY, the original founder of the society, is thus summarised in one of the Church newspapers:—

"To confer Episcopal Orders on three or four leading Wesleyan ministers, who shall act as suffragans of the bishops in whose dioceses their episcopal functions are to be exercised, one to have a seat in the Upper House, and the others seats in the Lower House of Convocation in their respective province. Ministers desiring to receive Ordination are not to be required to pass any theological or educational examination. They are to be under the direction of the Conference, as at present, and the connectional property is to be vested in trustees, half nominated by Convocation and half by the Conference, &c., &c." In the same spirit another writes:—"Many of us would be glad to absorb the Dissenting bodies, on the understanding that they should be congregations within the Church. This, it seems, may not be. Our bishops say that they can ordain any number of Nonconformist ministers. Let them be bold, and lower their qualification, and so appropriate to us what is best among the teachers, while the taught are at full liberty to come to us in detail." The idea is somewhat ludicrous in view of the patent fact, at which a friendly critic quietly hints:—"There must be two contracting parties to such an arrangement, and at present one of them"—the Nonconformist party—"makes no sign" of any desire for such absorption.

It has been found desirable, we learn, for reason of local convenience, to change the days of two of the meetings in connection with the Autumnal Session of the Congregational Union at Birmingham. It is now intended to hold the meeting of the Council of the Church-Aid Society on Wednesday afternoon, and the meeting of the Managers of the Pastors' Retiring Fund on Thursday afternoon, both at Steelhouse-lane Chapel at 3.30 p.m.

Correspondence.

THE BURIALS BILL.

To the Editor of the *Nonconformist and Independent*.

SIR,—Being compelled to leave the House of Commons on Saturday week before the close of the discussion on Mr. Illingworth's amendment, I had not the opportunity of hearing Mr. H. Fowler's speech. But finding that your correspondent described it as a speech of "great power," I naturally turned to the report in the expectation of finding, at all events, some show of argument on behalf of a position which seems to me utterly indefensible. I was miserably disappointed. I found some feeble talk about the necessity of compromise; an unworthy attack upon Mr. Jesse Collings for his maintenance of a principle; a very needless reference to the power of the House of Lords, and an extreme readiness to accept an arrangement by which orthodox Nonconformists get all they want on condition that they allow non-Christians still to suffer injustice. That such a speech should have come from a Nonconformist appears to me little short of a misfortune. I am fully prepared to recognise the difficulties of the Ministry, and am not disposed to censure them too severely for the imperfect character of their measure. I feel, indeed, that in this and in other parts of their policy, they have been somewhat too timid for a Government with such a majority at their back. I regret especially that Mr. Osborne Morgan should have marred the effect of so much good service in the past by his extreme feebleness in the final conflict. But to me it seems that the heaviest part of the blame must fall on the Nonconformists, who, like Mr. Fowler, were so willing to accept a compromise by which the principle for which they have contended throughout was so seriously restricted in its application. I have myself little patience to deal with the argument that there are but few affected by the injustice. If there was but one case, like that of Mr. Ashton Dilke, presented by himself with such real pathos to the House, Nonconformists should be ashamed of being accomplices in such wrong.

When shall we learn that questions of right stand upon their own merits solely, and are not affected by the character of the opinions or the number of the individuals interested in the decision? This is, at all events, the position that has always been taken by the Liberation Society and its supporters. They have asked for rights, not for favours, and for rights in which all must participate, and not orthodox Dissenters only. If this had been kept in mind, we might have been spared such weak observations as those of Mr. Alexander McArthur, who fancies that the movement towards Disestablishment will be checked by the passing of the Burials Bill. It might be so if we were receiving only a favour; but the admission of Dissenters into the graveyard is the recognition of a right and the triumph of a principle. The success is not so complete as it would have been but for the timidity of half-hearted friends, but it is a success which must tell in future conflicts. But Nonconformists must be true to their convictions, and must not be afraid of making themselves a little troublesome if they are to secure the triumph of religious equality.

There is one sentence in the report of your special correspondent which I read with a surprise that many others among your readers will share—"As the debate drew to a close it began to look as though the Conservative members were going neither to speak nor to vote, and that the Government were to be left to be beaten by their own friends, and the Bill lost in consequence. And some such suspicion seemed to be felt on the Treasury Bench, for Mr. Morgan slipped across the House and eagerly consulted with Mr. Beresford Hope and Mr. Balfour." Is it really come to this that, in the first Session of a Parliament, whose great Liberal majority has been so largely created by Nonconformists, Mr. Osborne Morgan, of all men in the world, calls in the help of Mr. Beresford Hope and Mr. Balfour to beat his own friends? I

must say no public man has so disappointed me for a long time. His speeches would suggest the thought that he has never really understood the Nonconformist case. But this is hardly so surprising as the readiness with which he allowed Mr. Fowler to lead him into the extraordinary scheme for effecting a revolution in the Anglican Church. Sir William Harcourt, by a happy blunder, saved the House from committing itself to so false a step. But what is to be said of Mr. Osborne Morgan's grasp of the subject, and what will the Wolverhampton Liberals think of this proposal to establish an Episcopal autocracy in graveyards?

Yours,

A RELIGIOUS DISSENTER.

THE LORDS AND THE COMMONS.

To the Editor of the *Nonconformist and Independent*.

SIR,—Though perhaps comparatively few persons will attach any serious significance to the recent action of the House of Lords, owing to their prudent retreat at the last moment, and to the exaggerated estimate of the power of the peers, the matter is well worthy of serious consideration by all who desire to see the free and smooth working of our constitutional system, as well as by those who desire to adapt it to the needs of society. There is, unfortunately, too much toadyism in the English mind, and the Lords have only to show a very small modicum of prudence in order to maintain their position. But there is also a strong democratic spirit, fed from various sources, and possessed of enormous power. It has an influence in the House of Commons which it has not wielded in any Parliament of modern times, and an appeal to the constituencies would only give it new strength. The "Fourth Party," while putting themselves forward as the champions of an ultra-Toryism, have, as a matter of fact, increased this democratic influence. Their contempt for political chivalry and even courtesy, their indifference to the old traditions of party, their haughty independence, have all tended to undermine the foundations of authority, and so to defeat the very cause for which they profess to be contending. The friends of prerogative play a very perilous game when they have recourse to lawless and turbulent opposition, and so Lord Randolph Churchill and his friends will some day learn. Indeed, already their tactics are telling against themselves, for the heated atmosphere which has recently prevailed in the House of Commons is the result partly of the feverish irregularity in which they have so constantly indulged.

Without uttering any strong predictions, therefore, as to the probable course of events, one may say that there is enough of unusual disturbance in the working of our constitutional methods to prevent the public from at once accepting the sanguine views of political optimists. The crisis may probably be tided over, but it is so different from others which have preceded it, as to prevent us from adopting their tone of easy confidence. The situation is very different, for example, from that which existed during the struggle about the first Reform Bill. Then there was such a division of opinion in the Upper House that it would have been possible to secure a Liberal majority by the creation of a certain number of new peerages, and it is well known that the possibility of recourse being had to this method served to break down the force of the Opposition, and so to restore harmony between the two Houses. But that no such expedient is available now must be evident to anyone who studies the division list on the Irish Compensation for Disturbance Bill. The disproportion is too great to be remedied in this fashion, and, what is not less important, the action of peers recently created by the Liberal Ministry would not lead us to trust to any multiplication of their numbers for support to a Liberal policy. The ink is hardly dry on the patent of Lord Brabourne, and already he has made himself conspicuous as a foremost worker in Opposition. Lord Sherbrooke has contented himself with a silent vote; but he, the most bitter opponent of Mr. Disraeli in the Commons, swelled the overwhelming majority which supported Lord Beaconsfield in his opposition to the Irish policy of the Government.

But if no creation of peers is likely to remedy the evil, the only hope there is of harmony between a House of Lords in which Toryism is rampant, and a Radical House of Commons, lies in the wisdom by which the former is guided. Here, again, we are at a serious disadvantage as compared with 1832. The Duke of Wellington had a grave sense of responsibility, a patriotic desire that the Government would be carried on with dignity and authority; a wise perception as to when it was wise to yield. Lord Beaconsfield has none of these qualities. He treats politics as a game to be played with brilliant chaff and clever moves, by which, as the event has more than once proved, he is quite as likely to injure himself as his opponents, but which, under any circumstances, are pretty sure to be mischievous to the country. Sometimes he leaves poor old fossilised Lord Redesdale to carry out the miserable tactics of resistance. Sometimes he interferes directly himself, but in every case he is an element of pure mischief. A House which is thus led is sure to create trouble; but this its chief does not heed. Had he a truer view of the English character and constitution, he would not have thrust himself so ostentatiously forward as the leader of the House. It is true that a majority of the Peers seem ready to do his bidding; but the same anomalous condition has existed under almost every Liberal Government. The nominal leader has been in a minority, and the chief of the Opposition has had the real command of the House; but the Duke of Wellington, and even the late Lord Derby, had too much respect for constitutional usage to presume upon this fact. Lord Beaconsfield, on the contrary, seems bent on asserting his power, and the result has been the collision we have lately witnessed.

Mr. Forster's speech on Friday night was certainly

one of the most serious which has been heard in Parliament for many a day. It was uttered with a full sense of all its significance by a Cabinet Minister who does not indulge in "heedless rhetoric," and who was not induced to qualify his language by the keen censures which Sir Stafford Northcote pronounced upon it. What is more, the Marquis of Hartington had not a word to say in repudiation. It may fairly be taken, therefore, as a declaration on the part of the Cabinet that they will not allow the will of the representatives of the nation to be thwarted by a chamber of legislators whose power is due solely to the accident of birth. It was plain speaking, but this is just a crisis at which the plainest speaking is the wisest. The rejection of the Compensation Bill was bad enough, the amendments introduced into the Employers' Liability and the Ground Game Bills were worse, as indicating a fixed purpose to spoil measures which their lordships lacked the courage to throw out, but the contemptuous refusal to pass a small measure of justice like the Irish Registration Bill was so contemptible in its petty spite that it was worst of all. It was high time that the peers should be taught the danger of playing such pranks, and Mr. Forster did it in words which do not admit the possibility of mistake. Some Tories are congratulating themselves that what was said on Friday was withdrawn on Saturday, and that Lord Granville materially toned down the harsh utterances of his colleague. There could be no greater fallacy. Lord Redesdale's meekness showed that Mr. Forster's words had hit their mark, and, for the time, accomplished their purpose. As to anything beyond there is no need to use menace, and Earl Granville was naturally careful to remove even the appearance of it. The Ministry are not likely to harbour revolutionary designs against the Lords, but the work of the country must be done, and the will of the nation must be supreme. If the Lords will not bow to this condition, on their own heads must be the responsibility for the consequences. The Ministry are the choice of the nation, and it is not to be endured that hereditary legislators should, either for petty spite, or wanton petulance, or mere class feeling, throw obstacles in their path. This is what they have been doing, greatly to the lowering of their own prestige and dignity; and, if they are well advised, they will not repeat the experiment.

Yours truly,
A RADICAL.

ARCHBISHOP TAIT ON MODERN INFIDELITY.

To the Editor of the Nonconformist and Independent.

SIR,—There are few duties more pleasant than the bestowment of praise in directions where one has been wont to award censure. Dr. Tait has not always looked well from the Nonconformist standpoint. In the *Times* of Saturday last, however, the Archbishop of Canterbury shows up to advantage. In his visitation address at Tonbridge, to which the *Times* devoted two whole columns, the Primate addressed himself to the all-important question of modern infidelity, and to his remarks on the subject I should be glad to call attention. "There are dark clouds," said he to the assembled clergy, "on the horizon already breaking, which may speedily burst into violent storms. It would be sad if, through our weakness, we should give to those who are banded together to resist or ignore Christianity the encouragement always secured for an advancing foe when those who have to repel the onset are blind to the greatness of the real danger, and occupied with frivolous disputes among themselves on minor matters." It was not, he went on to say, superstition that was now their supreme danger so much as infidelity, although superstition was its handmaid. "Men will never be cured of believing too little by unscrupulous attempts to involve them in believing too much." It was well to note in history how these two evils—superstition and infidelity, acted and reacted in strengthening each other. "It is, indeed, a frightful thought that numbers of our intelligent mechanics seem to be alienated from all religious ordinances, that our secular halls are well filled, that there is an active propagandism at work for shaking belief in all creeds." Nor was it less marvellous that men to whom the social inequalities of this present life were so apparent should so readily close their ears to a Gospel which alone held out an efficient cure for the same. "It is certain, also, that from above, in the regions of literature and of art, efforts to degrade mankind by denying our high original destination, and extinguishing the brightest of our hopes, have much encouragement." Proceeding to a diagnosis of the prevailing unbelief, he gave the following exposition of Agnosticism:—

What is it? Its name appears to tell us that it knows nothing. An Agnostic, I take it, is one who says, "I know nothing of things spiritual and metaphysical. You tell me that there is a world beyond the grave, and that there is something within me which is destined to live in that world, when all the material objects, of whose existence alone I can be certain, have crumbled into dust. You tell me old stories of men believing that they had intercourse, in time past, with a Spiritual Being who dwells somewhere above the clouds. I know nothing which is capable of corroborating such fancies. Why am I not to regard them as the dreams of a heated imagination? I want something certain, and I find this certainty only in the physical phenomena around me, and in the unchanging laws of outward nature. Life, with its enjoyments and pursuits, as I see and feel them, is full of interest; but what I was before I came into this world concerns me little, and as little am I concerned respecting anything that can befall hereafter the particles of which I am composed. You say there is a Supreme Intelligence, animated by a Father's love, which regulates all things. I see no proof of it. The laws of nature roll on with iron uniformity. Whoever tries to act against them is crushed by their irresistible advance?" Such is the reasoning of this false philosophy. "Let us confine ourselves," they say, "to the irresistible course of this all-pervading machinery, of which we find ourselves a part. Let us make the most of our present material existence. We can do no better; and

attempts to act as if we knew more than we do, only make things worse. Priests, and so-called theological philosophers, all the world over, have only been misleading us. They might, perhaps, have had their place in the world's childhood, when men were incapable of a training in the rules and operations of an exact and positive philosophy; but the world has come to its manhood now, or is fast approaching it. The better feelings of man contradict these sophisms.

After dwelling on another phase of infidelity, dogmatic atheism, the Primate proceeded to oppose certain arguments to the sceptical teaching. He would ask the objector—

Do you believe nothing which is not capable of being tested by the ordinary rules which govern experience in things natural? . . . Why do things outside you obey your will? Who gave you a will? . . . Whence came Alexander the Great? Whence Charlemagne? And whence the first Napoleon? Was it through mere process of spontaneous generation that they sprang up to alter by their genius and overwhelming will the destinies of the world? Whence came Homer, Shakespeare, Bacon? Whence came all the great historians? Whence came Plato and all the bright lights of Divine philosophy, of anatomy, of poetry? . . . Do you think that all these great minds were the outcome of some system of material generation, which your so-called science can subject to rule, and teach men how to produce by growth, as they grow vegetables.

He then challenged "these reasoners" to look at the great facts of existence as they lay all around them, and account for them on their materialistic theories if they could, or "to give an intelligible account of how this bright world and all that lives in it came into existence without the action of a great first cause, that is God."

Do you say it was evolved in the lapse of countless ages? I ask you, Evolved from what, and how? If human life be the refined product of a thousand evolutions from the original protoplasm, how was the protoplasm endowed with this power of an almost endless fecundity? You gain nothing by driving your hypothesis back through the dark mists of an unknown antiquity—at last you must come to something which could not generate itself and endow itself with marvellous powers. You may mount your world upon an elephant, and your elephant upon a tortoise, and invent as many inferior animals as you please for the tortoise to ride upon; but at last you must come to something which has in itself the power of supporting itself, and that something must be God.

Thus ably did the good Archbishop battle for the truth, but perhaps his astute caution to the clergy was almost as valuable as his call to arms.

"Beware," said he, in concluding his charge, "lest in a mistaken zeal to resist Materialism you give your opponents occasion to scoff at your injudicious treatment of subjects which are very intricate, and require much knowledge before we can handle them in detail. . . . The true cure for poisonous error is to be found, not in speculations, but in that practical grasp of truth which unites the soul to God, and the spiritual world through the daily growing purification of, and elevation of, the life and character. All experience shows also that in no way can this progressive purification and elevation be so effectually secured as by setting forth the adorableness of the Everlasting Father through His reflected image in the incarnate Son, and through all the wonderful channels in which the human soul has its love for God drawn forth through the feeling how the Son of God, by His life and death, meets all its needs."

"Servant of God, well done!" must, I am sure, be our unanimous verdict on the Primate's deliverance respecting the "Progress of Infidelity." Is it too much to hope that at the forthcoming Congregational Union meetings, some equally able Nonconformist divine will respond to the challenge of unbelief? A. C.

THE MEMORIAL HALL.

To the Editor of the Nonconformist and Independent.

SIR,—At the annual meeting of the Congregational Union, held last May, a resolution was passed requesting the trustees of the Memorial Hall to grant accredited members of the Union the free use of one of the rooms in the building as a visitors' room.

In answer to this request, a circular, dated August 31, has been sent to all members of the Union by the secretary of the Memorial Hall Committee, with the object of ascertaining how many are willing to become annual subscribers of 5s. for the use of such a room. The circular adds that, "Provided a sufficient number of subscribers are obtained to furnish the revenue required to pay the expenses of reserving a room the committee would do their best to carry the project into effect."

As there may be some members of the Union hesitating what reply to give to this circular, will you allow me to suggest one or two things?

First, Is there not a manifest inequality in asking country members of the Union, most of whom are in London only once a year during the May Meetings, to pay the same subscription as members residing in London or its suburbs? Second, Is the use of the room to be confined to subscribers, or open to all members of the Union? If the latter, it is well that intending subscribers should understand that their payment will be of a vicarious character. If the former, it may not be unnecessary to point out that one of the principal advantages of such a room will surely be lost, namely, as a meeting-place for consultation and the transaction of business between members of the Union; for it would doubtless happen that very often those persons whom a subscribing member was most anxious to meet there were not subscribers, and were therefore excluded. In such cases the business would have to be transacted as at present in the corridors of the hall, and the subscriber would gain little by his payment. What is wanted is a room open to all. Third, Did not Dr. Wilson say last May that the committee would gladly provide the accommodation desired? I am, dear Sir, yours truly,

Sept. 6, 1880.

A COUNTRY MEMBER.

To the Editor of the Nonconformist and Independent.

SIR,—In common with other members of the Congregational Union, I have received a circular begging for a

trifling subscription to enable the committee of the Memorial Hall to carry out one of the purposes for which it was erected, and towards which over £70,000 has been already subscribed. As I am mainly responsible for the resolution upon which this application is avowedly based, I wish to enter my protest against a suggestion which, if adopted, would impose a needless burden upon some brethren, and would limit to a few the accommodation which, in my opinion, should be freely given to all.

At the same time allow me, through your courtesy, to say a few words upon the questions which this action on the part of the committee has forced into prominence. There can be no doubt that considerable dissatisfaction exists with the management of an institution which has lamentably failed to meet the just expectations of those for whose benefit it was ostensibly erected, and if the resolution referred to had been more strongly worded it would have been carried with at least equal enthusiasm. The trust deed asserts that the hall is held in trust "for the accommodation both of committees and of Congregational ministers," and that the trustees have power "to arrange for the use of rooms for the private and personal accommodation of Congregational ministers." On the strength of this, I presume, we are requested to hire a room in the building, on terms which an ordinary hotel proprietor would thankfully receive! If, sir, the secretaries and committees of our societies were being accommodated at a nominal rental we might be fairly asked to sacrifice personal convenience for the public good; but the fact is that our denominational institutions pay at much the same rate as they would do in an ordinary suite of offices, and the charge for the use of one room for an afternoon was so heavy, that one of our committees found better accommodation in a neighbouring hotel for half as much again, a good dinner being included!

To the uninitiated this points to extravagant management, and it seems due to the constituency represented by the members of the Congregational Union, that a full balance-sheet should be yearly presented, instead of those meagre and mutually contradictory financial statements which appear in our Year Books. In our ignorance of detail we naturally ask, Is it essential to have a special secretary, who necessarily requires the use of one of these rare and costly rooms? Would not all needful arrangements be made quite as efficiently by the secretary of one of our smaller societies, who would always be on the spot, and to whom a slight addition to salary would not be unacceptable? Or, if the labours of the office be more onerous than our imaginations are able to conceive, could there be no diminution of expenditure on architectural alterations and additions? Possibly such plain questions as these would be satisfactorily answered if we had given to us the full and explicit statement of income and expenditure, which a denomination has the right to expect of an institution erected for its purposes.

Allow me, further, to exculpate myself from a charge which has been freely, and, perhaps, naturally made against me, that the resolution I proposed was unwarrantable, because, in the report read by the honorary secretary, it was stated that arrangements similar to those I pleaded for were under consideration. The fact is, that the report read in our public meeting was not the report which had been presented in the committee, upon the hearing of which I gave notice of motion. The change was, no doubt, made in order to prevent my rising to speak, and, for a moment, I hesitated as to the course I ought to take; but, on the whole, I thought it better to ignore the alteration, than to characterise it, as in the warmth of the moment I might have done, in language more strenuous than wise or just. I observe that in the circular it is stated that the attention of the "committee" of the Memorial Hall was invited, and possibly that august body might have been so approached, if any one knew the names of the members and the occasions of their meeting. As, however, there is no published list of committeemen, our appeal was to the "trustees," whom we know and trust; for we feel persuaded that if they will take the trouble to go into the questions raised, they will be able to provide a harbour of refuge and a place of meeting for the members of the Union, without exacting toll. If the question of something more than a conversation-room be raised, I would suggest that a small sum be granted from the funds of the Union to provide reading accommodation, and that all requisites for correspondence (if required) be paid for at a fixed charge by those who use them.

Apologising for the length of this letter.

I remain, yours respectfully,

ALFRED ROWLAND.

Selwood, Hornsey-lane, September 6, 1880.

JUBILEE OF THE CONGREGATIONAL UNION IN 1881.

To the Editor of the Nonconformist and Independent.

SIR,—In your article of the 2nd inst., allusion is made to this subject, and the following words occur:—"Resolutions for raising a special jubilee fund, available, in the first instance, for aiding the work of the Church-aid and Home Missionary Society, are to be submitted."

That that recently-formed and important organisation should be aided, and liberally aided, by the Jubilee Fund, may be naturally expected, and would probably be universally approved. But the very idea of a Jubilee Fund carries us back to a much later period than the formation of the Church-aid Society; and if we are to have a fund fairly commemorative of the fifty years during which the Union has been at work, it is clear that other institutions besides the one just named, and the last born, will receive due notice, and have their fair share of the common fund.

I for one should rejoice in seeing all our Congregational institutions aided out of a Congregational Union Jubilee Fund; and have a strong conviction that if that union is to command the confidence and good-will of our churches generally, it must show a deep sympathetic interest in all our recognised institutions, without any partiality, and certainly without any unfriendly action to any one of them.

But if this universal goodwill and help in connection with the Jubilee movement be too wide a scope for those who may have the management, it is very clear that, in addition to the Church Aid Society, other institutions that owe their existence, in a measure, to the Congregational Union, must, in all justice, be included in the benefits of the Jubilee Fund.

I believe that the Colonial Missionary Society can put in a fair claim on this ground; and as to the English Congregational Chapel-Building Society, some remember that the

first public action that led to the formation of that society was taken by the Union as late back as 1851; and that in 1875 the Assembly unanimously passed a resolution declaring that "that society had strong claims on the generous and steady support of our churches."

These claims have been since enhanced by the society having added manes as an object to be aided by a separate fund.

Yours truly,
Memorial Hall, Sept. 8, 1880. J. C. GALLAWAY.

THE CONGREGATIONAL UNION AND FOREIGN MISSIONS.

To the Editor of the Nonconformist and Independent.

SIR,—The bareness of the programmes of the Congregational Union is a frequent subject of remark. May I suggest that Foreign Missions might with great fitness and advantage more frequently engage the attention of the Union, especially at its Autumnal meetings? The entire subject is so profoundly interesting and important as to demand this. Recent changes of opinion among us make it necessary to affirm the true principles of missions, and to press their claims, whilst the consideration of such distinct branches of the subject as Christianity in South Africa, Central Africa, China, India, fraternal greetings of the churches in Madagascar through their Congregational Union, would help to broaden and ennoble our own sympathies. If it be objected that this is not a Congregational question, I reply it is that and far more, since it relates beyond all others to the spread of the kingdom of God over all the earth. Whether Heathenism be regarded as a great sin or a great misfortune, or as the greatest of all barriers to civilisation, human progress, and goodness, the attempt to assail it is worthy of the occasional consideration of any representative Christian assembly.

And some aspects of this subject are Congregational. The London Missionary Society is the only one which represents our churches among forty times as many non-Christian people as the population of England. One seventeenth part of our British ministers are working in heathen lands. And, in connection with them, there are more ordained native pastors than there are in all our colonies, nearly as many as there are in all Wales, more evangelists than our Churches employ in all Britain, with a membership exceeding that of any ten average English counties. All these are, so far, Congregational that they can be classed under no other polity, and in some instances, as that of the large confederate churches of Madagascar, they are avowedly so.

The Union has, at various times, wisely considered such subjects as intemperance, the opium traffic, slavery, and war. This is one which, regarded in even its purely human aspects, politically, socially, and morally, transcends any of them. The Baptist Union always, I believe, gives one whole day to foreign missions at its Autumnal gatherings.

I remain, very respectfully yours,
Brighton, Sept. 6th. EDWARD STORROW.

NEW CONGREGATIONAL CHURCH, OBAN.

To the Editor of the Nonconformist and Independent.

SIR,—Kindly give me the opportunity in your next issue of directing the attention of those Christian friends in the south who are interested in the maintenance of religious services in places of great resort during the holiday season, and not unconcerned in the spread of a Scriptural ecclesiastical polity, to the movement which is now being made by an earnest, although small, band of Congregationalists at Oban.

This town is rapidly rising into importance, and must necessarily increase in the number of stated inhabitants, as well as visitors, because it is one of the most attractive spots in Scotland, not only from the natural beauty of the neighbourhood, in which there is a wondrous combination of "the mountain and the flood," and sylvan scenes of surpassing loveliness, but because it is the great starting-point for tourists to the whole of the western coast and the adjacent islands, including Iona and Staffa, around which history and poetry have woven a magic spell, and invested every headland, and mountain, and loch with a deep and imperishable interest.

The railway just opened, which connects Oban directly with Glasgow and Edinburgh, running round the head of Loch Awe, and through the wild pass of Brander, at the foot the rugged mass of Ben Cruachan, has greatly increased the number of visitors; so that what with the attractions of this new route, and the charm of the old magnificent sea-ride from Glasgow, through the Kyles of Bute and, by the Crinan Canal, into the waters of the Atlantic, Oban is crowded with visitors, scores of whom have been glad to find sleeping accommodation on board the Iona steamship, night after night, until the more fortunate occupants of the hotels and lodging-houses have moved on. This state of things will soon be remedied, as a large hotel is in course of erection close to the pretty new railway station, and new houses are sure to be built.

The few faithful Congregationalists who, through evil report and good report, have stood firm to their principles, and whose history for the last seventy-five years, according to a published statement (a copy of which I enclose), reads more like a leaf out of the records of the old Covenanters, or the more recent movements of the Free Church in its incipient stages—so systematic has been the opposition to which they have been subjected—these good men, encouraged by friends elsewhere, and alive to the evident signs of a large increase of the town, have taken steps to meet the growing spiritual necessities of its inhabitants, and of the hundreds of visitors that are found spending the Sabbath there.

Three years ago I worshipped with the Congregationalists at this place, and found that I and nine others, including children, formed the audience. But a glance at the wretched place where we met was quite enough to account for the paucity of attendance, and other causes had just recently been operating most disadvantageously. Very agreeably, therefore, was I surprised, last month, to find the old building demolished, and an exceedingly neat church, of chaste Italian architecture, rising on the old site, fronting one of the streets in the centre of the town, and looking towards the harbour and opposite mountains. The present congregation meets in the Argyllshire Gathering-hall, pending the opening of the new building. While I was there, I had the great privilege of listening to my esteemed brother, Dr. Pulsford, of Glasgow. There were at least 200 persons present, enjoying, as I did, with hearty pleasure and profit, some of the most thoughtful and evangelical discourses to which I have, for a long time, listened. The improved appearance of things was most delightful.

The people have now an earnest and devoted minister, the Rev. John McNeil, and are anticipating prosperous times, when, two or three weeks hence, their new sanctuary is opened. On inquiry, I found that it is to cost £1,600 or £1,700, towards which £800 have been paid or promised. A sum of £200 more from (I think) the Fergusson Trust is also promised, but with the inexorable condition annexed that the church be opened free from debt.

Now I believe the people have done their utmost, "for to their power I bear record, yea, and beyond their power they were willing of themselves," and so deserve encouragement from others. From a personal knowledge of the circumstances of the case, and from deep sympathy with the friends there (though without any solicitation on their part), I venture to send this letter to your columns and to ask for aid in their enterprise. Probably many Congregationalists may be found during the present autumn at Oban. They will do the cause of the Master good service, as well as greatly cheer His people there, if they will, by their presence at the services, and generous and prompt contributions, render valuable and acceptable help.

I believe it is the intention of the friends at Oban to invite ministers from the south, and from Edinburgh and Glasgow, and elsewhere, to occupy the pulpit during the tourist season. This has been found to work well at Llandudno, and will, I doubt not, at Oban. It will at first have to be, for the most part, a labour of love, as I believe all that at present they can do is to provide a home for the preacher during his time of service; and that the history of the last month has proved to be of no small moment.

I shall be very happy to be the medium of conveying any contributions towards the new church, or they can be sent direct to the "Rev. John McNeil, Congregational pastor, Oban, Scotland." I do not wish to ask others to do what I leave undone, and shall, therefore, be very pleased to send from myself and my people, £10 towards the sum to be raised.

Believe me, very faithfully yours,
Kingsland, Sept. 7, 1880. THOS. AVELING.

GUY'S.—A CAUTION.

To the Editor of the Nonconformist and Independent.

SIR,—Mr. Rendell's note suggests a matter worth the consideration of young men proposing to study medicine in London. With the exception of King's College, the appointments in our London hospitals and medical schools are open to all, irrespective of creed, and are generally given to successful students.

It has been so heretofore, and nominally is so still at Guy's; but, as Mr. Rendell points out, the treasurer is autocratic and irresponsible, and all the appointments virtually are made by him; and those who know the narrowing influence of High Church views will easily guess what chance of promotion a Dissenting, or even a Low Church student will have.

Yours obediently,

A DISSENTER.

NOTES FROM NEW SOUTH WALES.

[FROM OUR CORRESPONDENT.]

SYDNEY, July 15, 1880.

In the report just received of your recent Colonial Missionary meeting, the Rev. E. White asks for information respecting the work of other churches in colonial towns. I may give a brief reply for New South Wales. Early in the colony's history and for many years, State-aid was granted to Episcopalians, Roman Catholics, Presbyterians, and Wesleyans. These four churches consequently got central building sites, and good churches and ministers' residences in almost every town of importance. Meanwhile Congregationalism struggled for an existence in Sydney, and it was hopeless to attempt anything in the country, with a few exceptions. Now State-aid is withdrawn, members from our city churches are scattered all over the country, and population is rapidly increasing. The work which opens to us is as follows:—To overtake the rapidly developing new suburbs in our cities by the erection of tasteful buildings and support of an adequate ministry; establishing churches in our large centres of population hitherto unoccupied by us. As nearly all the old settled families in these towns are now identified with other denominations, our churches must chiefly derive support from new residents, and for some time would need aid from without. Then, too, a great work is to be done by settling a man with buggy and horses in a district of thirty or forty miles radius, including several free selectors, whom he could gather together in rooms for services and Sunday-schools, and save from drifting into utter indifference. Such work could be found for scores of men, and men for the work, if we only had means to support them. So it will be seen that we can use to some purpose all the aid which may be kindly afforded by the Colonial Missionary Society.

The Raikes Centenary celebration has not been overlooked by Sydney. During the week commencing the 20th ult., sermons were preached, lectures delivered, conferences held, and articles published, so that a fair amount of enthusiasm was aroused on the subject. But the great gathering was on the afternoon of Saturday, the 26th, when about 11,000 children with banners and bands marched through the streets, and assembling in the Garden Palace before an equal number of spectators, sang many well-known hymns. His Excellency the Governor presided, and several influential citizens were present, some as superintendents or teachers in schools. The demonstration was a grand success, and the sight of the thousands of bright and happy faces one long to be remembered. I hear that financially the gathering was so successful that it is proposed with surplus funds to distribute among the children commemorative medals.

From the Sunday-school demonstration to shooting and burning bushrangers is not an easy transition, but next in order of importance of the events of the month I must certainly class the capture and extermination of the Kelly gang. The excitement caused by this event was so great as to check business in all our great cities, though some are hundreds of miles distant from the scene of strife. I especially refer to it to prevent the spread of erroneous opinions as to the number and power of bushrangers in Australia. This is the only gang which has given serious trouble for some years past, and would probably have long since been captured but for the inefficiency of the Victorian police, ascribed by many to the Berry Ministry. After a career of crime extending over some years the four miscreants stuck up a small town on the northern line of railway in Victoria, had the rails torn up to destroy an approaching special train containing constables, and held prisoners in a public-house a large number of men, women,

and children. Happily a schoolmaster managed to give the train warning, and the constables, surrounding the public-house, there was continuous firing on both sides for many hours. One wretch (Ned Kelly) was captured, the prisoners released, but not till two had been shot, and at last an attempt was made to dislodge the three remaining villains by firing the house. But they must have been shot just before, and two of the bodies were, fortunately, identified by a priest just before being burnt, the remaining body being saved from the flames.

It is to be reasonably hoped that this will be a death-blow to bushranging. The minister and schoolmaster are much more abroad than heretofore, the old element so antagonistic to the police is dying out, and population is everywhere spreading. At present, I believe, I could travel through any of the colonies without the slightest molestation.

Of denominational news the most important is that of a meeting held last Monday evening of the constituency of Camden College to decide on the future of the institution. It was reported that efforts made in England and the colonies to secure a resident tutor had hitherto been unsuccessful; and it was unreasonable to keep the present large building with a staff of servants for a few students. It was ultimately decided to adopt the non-resident system, lease or sell the present building, and remove the library and lecture-room to a more central situation. For the present local ministers will fill the professors' chairs, and the university will be used as much as possible for secular training.

The Rev. W. Slatyer, after a long and faithful service in the ministry, has been compelled to retire through the infirmities of age. His church in Redfern are making vigorous efforts to present him with a testimonial fund, and the other churches are endeavouring to raise a sum of money from which they hope to grant him £100 per annum for the rest of his life, the remainder to a fund for the aid of sick or aged ministers.

The Rev. J. Jeffries, LL.B., has been visiting Adelaide, and while there lecturing on the Federation of the colonies. The lecture has attracted considerable attention, and is to be re-delivered in Melbourne.

Parliament was prorogued on Tuesday last. The Government have succeeded in passing their Stamp Act, but failed to pass an export duty on wool, cattle, and coal. The Licensing Bill was withdrawn; but an Act was passed suspending the issuing of fresh licences in and about Sydney for one year. The Church and School Lands Bill has passed both Houses, but is reserved for Her Majesty's assent. It is feared this may be withheld, as the Bishop of Sydney petitions against it.

The annual commemoration of the University was held last Saturday, the most striking feature being the surprising increase in the number of undergraduates who had just passed the matriculation examination, which, if report speaks true, was unusually difficult.

NOTES FROM TASMANIA.

[FROM OUR CORRESPONDENT.]

HOBART TOWN, July 7, 1880.

Last week was the Centenary Sunday-school celebration. A series of services in Hobart Town and Launceston were conducted in unison by ministers and laymen of different denominations, Launceston carrying off the palm in this respect. There the Episcopal clergy co-operated with their non-Episcopal co-workers, whereas in Hobart Town they stood wholly aloof. In this matter, like their brethren elsewhere, they show neither wisdom nor grace, neither courtesy nor Christianity. Happily the continuance of the world is not dependent on their countenance, nor is the progress of truth obstructed by their exclusiveness. They show, generally, as little sympathy with the circulation of the Scriptures by other hands than their own. Of the many clergymen on the southern part of the island, only two had the courage or the liberality to appear on the platform of the Tasmanian branch of the British and Foreign Bible Society, which held its sixtieth anniversary on the 5th inst. The presence of its late faithful and zealous secretary, the Rev. E. E. Dear, was greatly missed on the occasion. The report and several of the speakers referred affectionately to his memory. The general feeling is that it will be long before either the Bible Society or the Congregational Mission will obtain an agent in every way so suited to their work as was their late valued friend. "He rests from his labours, but his works follow him." Until the residence among us of our late Governor, who is a Roman Catholic, it has always been the practice of the Sovereign's representative to preside at the Bible Society's annual meetings. This year that office devolved on our able Premier and Colonial Treasurer, who, in closing the meeting, expressed a hope that the Governor who is to be will become the future President. It appears very strange to us that, although some months have elapsed since his appointment, we are still without any intelligence as to his movements. Rumour says, I know not how truly, that your late Ministry have proceeded from one extreme to another; that after giving us a devoted follower of the Pope, they are now sending us as devoted an antagonist in one of the Plymouth Brethren.

The Rev. J. W. Simmons celebrated the nineteenth anniversary of Union Church on the 23rd ultimo. The attendance at his social meeting was large and encouraging. Mr. Simmons has gained general esteem, especially by the lectures which he has delivered to the non-Church-going part of the community. At one of the Centenary gatherings he gave an able and interesting sketch of the life of Robert Raikes, and of his relation specially to the establishment of Sunday-schools.

The Presbyterians of Tasmania are divided nominally into two branches, the adherents of the old Scottish Establishment, and the adherents of the Free Church. Wherein their real difference exists it is very difficult for an outsider to tell. It is evidently so slight that after years of separation an effort has been made to effect a union. So far as the people are concerned, it would, I doubt not, have been successful, only that the Free Church ministers neglected to adopt suitable measures to acquaint their congregations with it. However they have learned something about it, through the press, and as the subject will be mooted again at the meetings of Presbyterians, this desirable end will not be long before it is reached.

The Rev. G. Clarke has been re-elected the President of the Council of Education—a position of honour and of influence, which he filled to the satisfaction of all parties last year—and hence the token of their approval.

The members of our Government have been very busy taking notes during the recess. The principal question for consideration when the Parliament meets next month will

be that of Public Works. The head of that department has been traversing the northern and the eastern portion of the Colony, where lie the best agricultural lands, and where the chief mineral deposits are known to exist. The weather has fortunately enabled him to learn something of the needs of the people in those parts, for it has been almost constantly raining during the last two months—and as the roads are what we call bush roads he has tasted the sweets of travelling through mud and slush, water above, below, and all around him. The only matter of regret is that he has not been accompanied in his journeys by those gentlemen who are known as obstructionists, who care but little beyond having good sheep walks, or who oppose the Ministerial measures, either through fear of incurring additional liabilities, which may involve also additional taxation, or, as some do, from personal pique, and with the desire to obtain a berth for themselves.

Literature.

LESLIE STEPHEN ON POPE.*

THE interest attaching to this book lies chiefly in the fact that it is written by Mr. Leslie Stephen. A life of Pope was essential to a series of English men of letters; it was also needed as a popular and brief account of the researches of Mr. Dilke, Mr. Whitwell Elwin, and others into doubtful or disputed points in the poet's history. This must be admitted, though we remember with gratitude that Professor Ward has prefixed to the Globe edition of Pope's poetical works a concise, accurate, and critical introductory memoir. Every lover of English literature must, however, be glad to know what so thorough a student of the eighteenth century as Mr. Leslie Stephen thinks of Pope and his works. A judicial summing up of the evidence for and against the poet's character was needed, for the pleadings had been passionate and partial. The most severe judgment against Pope as a man and a writer had been delivered by a French historian of our literature. He was rebuked by the ablest critic of his own nation—M. Sainte-Beuve—for having produced a caricature of the poet, and was censured because, "as regards what Pope has done, M. Taine does not make the effort it becomes a literary historian to exercise over himself when necessary, or in opposition to himself, and he exhibits other marked disfavour and displeasure to this poet who was so long considered the most perfect of his nation, and whom Byron hailed as being so still." The most genial, sympathetic, and admiring biographer is probably Thackeray. His estimate of Pope's ability was very great, and though he knows the poet's faults, he kindly throws a veil over them. Between extremes like these Mr. Leslie Stephen is eminently just, not severely so; but he tells all the truth he knows about the points, good and bad, in Pope's character, and he criticises, with admirable ability and reasonableness, the work he did. A few words from an early page will show the spirit in which this is undertaken. "In tracing his (Pope's) rapid ascent, we shall certainly find reason to doubt his proud assertion—that, if he pleased, he pleased by many ways; but it is impossible for any lover of literature to grudge admiration to this singular triumph of pure intellect over external disadvantages, and the still more depressing influences of incessant physical suffering."

The faults of Pope are so manifest and so numerous that they almost compel some judgment upon them. Generosity explains them by physical causes, but extenuation is not permissible where the reputation of others has suffered from them. On the latter principle Lord Macaulay treated Pope in his essay on Addison. Mr. Leslie Stephen has acted upon both principles, and the result is much fairer to Pope, and leaves a better impression on the reader's mind. Most readers of Macaulay's famous essay have probably felt that its brilliant passages were one-sided, and that Pope's satire on Addison, as Atticus, had some ground in fact. Mr. Leslie Stephen, after remarking on the popularity achieved by Addison, says—

And yet I think that one cannot read Addison's praises without a certain recalcitration, like that which one feels in the case of the model boy who wins all the prizes, including that for good conduct. It is hard to feel very enthusiastic about a virtue whose dictates coincide so precisely with the demands of decorum, and which leads, by so easy a path, to reputation and success. Popularity is more often significant of the tact which makes a man avoid giving offence than of the warm impulses of a generous nature.

Pope's character is seen at his best when he is in the society of his friends, in relation to his parents, and amongst his servants. He is at his worst when attacking Dennis, Lady M. W. Montague, Lord Francis Hervey, or when duping Curll the publisher, or deceiving his friend Dean Swift. The sixth chapter of this volume contains a concise and orderly account of these transactions respecting the publication of the correspondence. It is only recently that facts have come to light which explain what was formerly a mystery, though even Dr. Johnson would have reason to suspect Pope's honesty. It is now admitted generally that the poet

laid a trap for the publisher, and afterwards grossly abused the confidence of Swift. The story is not one that can be condensed into a smaller space than it occupies in this volume, but the conclusion is worth quoting:—

He (Pope) was—if we must speak bluntly—a liar and a hypocrite; but the foundation of his character was not selfish or grovelling. On the contrary, no man could be more warmly affectionate or more exquisitely sensitive to many noble emotions. The misfortune was that his constitutional infirmities, acted upon by unfavourable conditions, developed his craving for applause and his fear of censure, till certain morbid tendencies in him assumed proportions which, compared to the same weaknesses in ordinary mankind, are as the growth of plants in a tropical forest to their stunted representatives in the North.

Of Pope's work Mr. Leslie Stephen has given a detailed and careful criticism. Of the earliest, "The Essay on Criticism," he says that if it "does not show much thought, it shows singular skill in putting old truths . . . There are occasional passages which rise, at least, to the height of graceful rhetoric if they are scarcely to be called poetical." The style of the "Eloisa" and of the "Unfortunate Lady" has, he thinks, "the highest degree of technical perfection," and, after admitting the truth of much that has been said in praise of their pathos, he adds, and very justly, "And yet, I must also say, whether with or without authority, that I, at least, can read the poems without the least disposition to cry, and that a single pathetic touch of Cowper or Wordsworth strikes incomparably deeper." The war with the dunces occupies a chapter to itself. It opens with an able sketch of the members of the Scriblerus Club, and sustains the interest of the reader throughout. In the following paragraph a few of Pope's friends are brought together:—

Those who do not know how often the encounter of brilliant wits tends to neutralise, rather than stimulate, their activity, may wish to have been present at a dinner which took place at Twickenham on July 28th, 1726, when the party was made up of Pope, the most finished poet of the day; Swift, the deepest humourist; Bolingbroke, the most brilliant politician; Congreve, the wittiest writer of comedy; and Gay, the author of the most successful burlesque. The envious may console themselves by thinking that Pope very likely went to sleep, that Swift was deaf and overbearing, that Congreve and Bolingbroke were painfully witty, and Gay frightened into silence.

Of the "Essay on Man" we have, in the seventh chapter, the history of its origin, an account of its aim and argument, and its results as a publication. The most important to Pope was the support and friendship of Warburton. The slight sketch which is here given of the strong but somewhat coarse theologian should send readers to the more finished portrait of him in Mr. Leslie Stephen's volume of essays on "Free Thinking and Plain Speaking." The review of "The Epistles and Satires" is of more interest, because more original, than that of "The Essay on Man." We had marked a fine passage on page 195 for quotation, but our space is exhausted. It is a sketch of Pope at his best in his villa, surrounded by a few friends, and indulging in free and brilliant talk. The paragraph is an expansion of a sentence on a previous page, with which we must close: "Pope's best writing, I have said, is the essence of conversation. It has the quick movement, the boldness and brilliance, which we suppose to be the attributes of the best talk. Of course the apparent facility is due to conscientious labour."

BISHOP DOYLE AND HIS TIMES.*

THE first edition of this very remarkable life of one of the most remarkable of men, was published nearly twenty years ago. Since then Mr. Fitzpatrick has been collecting new materials in illustration of Dr. Doyle's life and character, and he has done so with very great success. The work was a singularly good anecdotal biography before; it is now enriched in every chapter. The new materials, illustrative of Dr. Doyle's correspondence with women, especially those in which he acted as spiritual guide, are of very unique value. We suppose that no similar letters have been published since the time of Fenelon; and, while they may not equal that celebrated prelate's in simplicity, they are equal in wisdom, in charity, and in piety.

Men must be now past middle age to remember who and what Dr. Doyle was; to recall the eloquent letters by "J. K. L.," or the sensation produced by those marvellous examinations before the House of Lords on the nature of the Catholic religion and on the Irish question. Fifty—nearly sixty—years ago, the name of Dr. Doyle was in every man's mouth. He was the greatest living personification of the Catholic and the Irish demands. O'Connell made more noise before the British nation, but there was one man, and only one man, of whom O'Connell was afraid, and that was Bishop Doyle. The two men seldom met, and had little correspondence with each other. It was

natural that it should be so. The prelate understood the vulgar political agitator, and while he appreciated and was thankful for, the results of the agitator's work, he let it be seen that he was aware of the unscrupulousness of the man. But in public movements it is not possible always to choose with whom you will work. Lord Palmerston once said that he never knew any one who served to perfection; and that he had become content, so long as the work was done, to be obliged to get along with anybody. And that must always be the case. You may have a capable man, but he may be the incarnation of meanness and vulgarity, and you put up with the meanness and vulgarity for the sake of the capability. One man connects himself with a movement with simplicity of mind and devotion of purpose, and he has to stand on the same platform and sit in the same committee with men whose sole object is to make money, to obtain influence, or to gratify personal or political ambition. Dr. Doyle had one object, and one only—the elevation of his country. How many objects O'Connell had it would be difficult to say.

That an Irishman living in Dr. Doyle's time, especially in the earlier period of his life, could be anything but a patriot—could be anything but an ardent patriot—it would be difficult to understand. It would be useless now, and if it were not useless it would be impossible, to go over the melancholy history of Ireland during the two centuries preceding the year 1800. Hardly any Englishman knows anything of it. He knows that there was great injustice, but he has no idea of the extent of the persecution of the people, or of the horrible and inhuman severity with which the laws were enforced. If he had, he would look with more charity than he does now upon the extravagant language of the modern Irish agitator. The remembrance of wrongs does not die out in one generation or in two. It will go on and on, inflaming the imagination and the passions. Hardly anything in this world dies so slowly. But it does die, else could we have no faith in that atoning justice by which the innocent voluntarily suffer for the wrongs of the guilty, and one generation takes upon itself the burden of relief and of charity put upon it by those that have gone before. It was Dr. Doyle's fortune, in virtue of his birth as well as of the position to which he attained, to know, by observation, all the worst that had been inflicted upon his country. He could talk with those who had experienced the effects of English law. Old men could tell him how one of his own predecessors in office had been hunted by dragoons and driven from all human sight excepting that of a few faithful religious adherents. Men and women by the hundred had their tales of distress arising from the tithe law. Of that distress Dr. Doyle was himself a frequent enough witness; is it a wonder that he threw such eloquent and indignant passion into the letters of "J. K. L."—letters which, long before it was guessed who wrote them, had made the English Government seriously resolve on a policy of conciliation.

It was in 1786 that the future famous bishop was born. He was trained for the priesthood—a vocation which harmonised with his earliest inclinations. He connected himself with the Order of St. Augustine, studied at Coimbra in Portugal, and, rejecting Court favour which was offered him, returned to the convent of his order at Ross. From this he proceeded, after some time, to a professorship at Carlow College, and from thence to the bishopric of Kildare and Leighlin, a dignity to which he was unanimously chosen in 1819. It was while occupying this position that Dr. Doyle did the great work of his life. As a bishop, he proceeded at once to the reformation of his diocese, which seems to have been administered with some laxity under an amiable predecessor. He could be gentle, he could make all allowances, he could help, but when such means failed he was the severest of administrators. Purity, faithfulness, and diligence he required, and would have it. He set the example in a life of stern integrity, absolute devotion, unceasing labour, rigid discipline. Purifying his diocese, he set to work to educate the children, insisting, of course, upon a strict Roman Catholic education. We find him here, first giving his reasons, often afterwards justified, for not allowing children to read the Bible, and any one who may care, will find in these volumes the ablest and most plausible defence of the Roman Catholic practice in that respect. It is in 1821 that we find him taking an interest in public matters. This was in the early days of Plunket and O'Connell. Plunket had brought in his Bill for Catholic relief. The Roman Catholic prelates presented a memorial to the Legislature relating to their grievances, and Dr. Doyle opened a communication with the Hon. Henry Parnell, afterwards Lord Congleton. Parnell was a man of great ability, of extremely just sentiments, and great intimacy with the leading statesmen of the

* The Life, Times, and Correspondence of the Right Rev. Dr. Doyle, Bishop of Kildare and Leighlin. By W. J. Fitzpatrick, J.P., etc. Dublin: Duffy. Second Edition.

* Alexander Pope. By Leslie Stephen. Macmillan and Co.

day. Plunket's Security Bill for regulating the intercourse between the Roman See and the Irish clergy was, of course, objected to by the Bishops; but their objections were expressed in very moderate language. It came to nothing, and after Dr. Doyle's examination before the Lords, in 1825, it was useless seriously to renew any proposals of such a nature. The Relief Bill, however, which the Security Bill was to have balanced, passed the House of Commons, and the highest hopes were entertained of its speedy legislative success. How those hopes were doomed to be disappointed is known to every student of history. The King, Wellington, Eldon—all the political and ecclesiastical bigots stood against it; all sorts of compromises were tried, but utterly without effect. Almost every noble lord was then what Lord Redesdale is now. Then followed a period to which we look back with dismay. O'Connell traversed the country inflaming the passions of the people. The Ribbonmen and Whiteboys resumed their midnight work. Dr. Doyle at once saw that these men, apart from the secret character of their organisation, would bring ruin on the public cause. He proceeded to denounce them; went to their haunts, and attacked them from the pulpit, and, when necessary, in the most solemn terms, and in a manner that made his auditors shudder with horror, finally excommunicated them. No doubt Dr. Doyle's decisive action in this direction saved his country from much of the anarchy which threatened it; and it would be desirable if we could hear of the present Catholic Bishops in Ireland imitating his great and courageous example. But while he did this, he also demanded a rightful liberty for his co-religionists and his countrymen. This was done, principally, in the letters of "J. K. L." These are not now read; but they are worth reading, if only for their masterly style. No publication of a similar kind has since equalled them, excepting, perhaps, the letters of "An Englishman," written during the Hungarian war. The author reviewed, with exhaustive labour, from time to time, and as occasion demanded, every phase of the Irish question, civil, political, ecclesiastical. The letters are masterly political treatises expounding fundamental principles, discussing their practical modifications, showing their bearing upon history and circumstance; all illustrated with the results of a wide and varied scholarship, and brought home to the reader with all the force and dignity of the most ardent yet self-restrained patriotism. One of the most effective of them deals with the Church property question, upon which Dr. Doyle held views as sound as any that have ever been expounded by the Liberation Society. He had now become well known; a recognised power, and as the man who could most adequately express the opinions of his religious associates. He was, therefore, summoned to London to give evidence before the famous Lords' Committee of 1825, in which he expounded, for the benefit of their lordships, the doctrines of the Roman Catholic Church. It was a strange sight to see this bishop, day after day, questioned by lawyers, statesmen, and Protestant dignitaries upon all the doctrines of his Church. His answers were frank and open. Nowhere is modern Catholicism represented so well as in this examination; never have its tenets been so attractively expounded. It is said by his biographer that the Duke of Wellington, leaving the House for a few minutes, was met by a peer, who said, "Well, Duke, are you examining Dr. Doyle?" "No," replied his grace, drily, "but Dr. Doyle is examining us!"

As we all know, Dr. Doyle thought and said that if Catholic Emancipation were passed Ireland would be at rest and be satisfied. His words have often been recalled and quoted against the sincerity of the prelates of that period. There can be no doubt, however, that Dr. Doyle at least believed what he said. He erred, but he erred in judgment with nearly all political reformers of every generation. Each thinks that what will satisfy him at the time being will not only always satisfy himself, but the next generation and every generation succeeding. Not every one of us, even now, makes allowances not merely for the growth of the individual mind, but the growth of minds. And besides, we are all travellers towards a goal. We say, "Ah, if I reach that I shall be satisfied;" and when we reach it we see something still more beautiful and desirable beyond. More than this. It is becoming pretty well recognised now that one generation has no right whatever to bind its successors in anything—property, laws, or constitution. There was no contract between the Catholic prelates and the State—there was a decisive expression of conviction. And, they were not in error, but they ought to have been in error.

The next most conspicuous work of Dr. Doyle was his evidence on the state of Ireland in 1834. It exhibited his large grasp of knowledge, his wonderful faculty of arrangement, and his remarkable eloquence. After this, with few exceptions, he

confined himself to his laborious diocesan work, hoping to raise up the people around him. His work wore him out, and he died, in 1836, of what may be described as too much life. He had exhausted all his physical energies.

In Dr. Doyle we have the Catholic prelate put before us in the most attractive form. Cardinal Wiseman was a worldlier man, although he, too, in society, was sufficiently attractive. But Dr. Doyle had all that could draw men to him—culture, naturally winning manner, natural amiability, great frankness, great force of intellect, great devotion of purpose, in addition, when necessary to be called into action, an iron and inflexible will. He appeared before the Englishmen of his day as a new sort of Roman Catholic bishop. He was a revelation to them. They were first perplexed and then astounded, and in some cases went from astonishment to admiration. We ourselves who can well admire the man, are certain that he was of exceptional character. He was a liberal man in an illiberal communion; tolerant in an intolerant communion; a patriot from pure motive amongst men who had no pure motives; a Catholic who thought more frequently of Christ than he did of the Pope. As for some things, we wish the Ritualists of to-day would read his letters to his women correspondents, in which he rebukes them for wishing to confess too much; tells them that women enter too greatly into detail in their confessions—will do it—will tell the priest things which ought to be told to no one, and that these minute confessions do them more harm than good. He was a wise ruler, but never a sacerdotalist of the modern type, and it is hardly likely, until Rome is reformed, that a man of Bishop Doyle's character will appear again in that communion.

We have said little of Mr. Fitzpatrick's work. All that it was necessary to say was said twenty years ago, when it received universal praise. That praise we can only echo. We wish we could have quoted some of his anecdotes, but the reader must find them for himself. One thing we regret—that Mr. Fitzpatrick should have substituted the tawdry representation of Dr. Doyle which appears in this, for the effective portrait which appeared in the first edition of his work.

NEW TRANSLATIONS OF HOMER.*

AFTER Mr. Matthew Arnold's high deliverances on translating Homer, those who adventure on the emprise may well be accused of some temerity. Luckily there are good grounds for a little licence in the matter. Homer is literally inexhaustible; his lines are like gems that reflect light from many angles, and that is certainly a poor translation which does not show some good points or throw some light occasionally on word or phrase. Unless, indeed, the start has been made on an entirely vicious principle, or has been taken up for the illustration of a mere whim, the field must be held to be open, and no man should *prima facie* be held unjustified, save in the case of utter incompetency, which, of course, does not deserve any attention whatever. Criticism often errs by exhausting itself on what is alike beneath its care and censure, and by forgetting the reserve and dignity of its great office it falls simply into a kind of unconscious apology for itself. Some of Lord Macaulay's most brilliant criticism is of this kind; in preserving itself it preserves the memory and the savour of what should rather have been allowed to die.

The two volumes now before us are alike in showing close attention, loving study, extensive culture, and devoted love of the deep-browed Homer. And these are by no means small things. To translate Homer with complete success, however, demands in its own way an inspiration, true poetic impulse. It is not enough to reproduce; the dry bones must be re-clothed; Homer must be made in some degree to assume a modern guise, while, nevertheless, he does not cease to be in spirit a true Greek. This, for example, as Mr. Matthew Arnold has pointed out, would be impossible under, say, the metre of the most stirring of Sir Walter Scott's narrative poems. In fact, we are inclined to agree with Sir Charles Du Cane in saying that no one metre can at all adequately represent the whole range of Homer's poems. It is clear, too, that Mr. Matthew Arnold's demand is impracticable, and puts a bar in the way of all and every effort at rendering Homer into English. "Let the translator ask," he says, "how his work affects those who both know Greek and can appreciate poetry, whether to read it gives the Provost of Eton, or Professor Thompson at Cambridge, or Professor Jowett at Oxford at all the same feeling as the original poem gives him." Sir Charles well comments on this: "Alas! I fear that the transla-

tion which will so affect such men has yet to be written, and I fear further that so high an aim will be found to be as unattainable in the future as it has been in the past. Of him who attempts it I will venture to prophecy, as Horace did of the bard who should rashly aim at being a rival to Pindar—

"—ceratis ope Dædaleâ
Nilitur pennis, vitreo daturus
Nomina ponto."

It is odd to observe men's limitations as well as their capacities. Here, in the two translators before us, the one has what the other lacks; if we can conceive of them being fused together, then we can realise a thoroughly successful issue of their joint work. Sir Charles Du Cane has dash and go; but he is all too easy, too little inclined to the *labor limæ*, and taxes us terribly by the use of the ordinary expedients of amateur versifiers in such forms of verbs as "did," "do," and so on, which are anywhere risky, but nowhere more so than in dealing with the direct simplicity and unaffected grace of Homer. This is a peril to which writers in the metre chosen of Chapman are particularly exposed, and Sir Charles has not escaped it. Sir Charles lacks delicacy; he spoils all his most eager and efficient narrative by lapses of this class. Very singular it is, indeed, that he always succeeds best with the softer passages. Mr. Myers, again, has all the polish, the academic exactitude, the student's patience; but he lacks a little the *dash* and *go*. He polishes, it would seem, till the strongly-marked grain of the original has gone, and the whole strength seems to lie in the choice of some exceptional and unexpected phrase. We can only afford the space to justify shortly what we have said. Here is one of Sir Charles Du Cane's worst renderings, the very first in the book, so that he cannot be said to have made a good beginning:—

Muse! of that hero versatile indite to me the song,
Doomed, when he, sacred Troy, had sacked, to wander far
and long.
Who saw the towns of many men, much knowledge did
obtain
Aeant their ways, and with much woe was heart-wrung on
the main,
Seeking his own life to preserve, his friends' return to gain.
E'en so he rescued not his friends, though eagerly he strove,
For them their own infatuate deeds to direful ending drove.
Fools, who the sun-gods' sacred beves dared madly to
devour,
Doomed by his anger ne'er to see of glad return the hour.
Sing, goddess, child of mighty Jove, of these events, I pray,
And from what starting-point thou wilt begin with me the
lay.

Here, again, is one of his very best—in a kind of vein where he generally succeeds—the description of Nausicaa with her maidens at their washing at the riverside:—

But when, their journey o'er, they reached the beauteous
river-stream,
Where, fed from source that never fails, the brimming
cisterns teem—
For water, fresh and good, wells up abundant from below,
And passes onward through the tanks in one perpetual flow,
Enough o'en the most sullied robes to cleanse from every
soil,—
There halting, they the patient mules unharnessed from
their toil,
Then drove them to the river-side, on herbage sweet to fare,
And all the linen from the car to the dark waters bare;
Within the cisterns, all trod down with emulation keen,
And plied their task until the whole was washed, and
thoroughly clean.
Then each, in fair array, they spread upon the sea-shore
side,
Where countless pebbles strew the beach, washed o'er it by
the tide.
Next to the bath they sped, with oil their limbs anointed
o'er,
And sat them down, and took their meal upon the river-
shore,
And waited till the mid-day sun, that brightly shone on
high—
Had searched the linen with his rays, and all again was dry.
Their thirst and hunger satisfied, with head-gear thrown
away,
The maiden and her serving-train began at ball to play.
With measured step the sport for them the white-armed
princess led,
Graceful as o'er some mountain-path the huntress-queen
doth tread
Adown Taigetus' tall heights, or Erymanthine crag,
Delighting in the chase of boar, or of swift-footed stag,
Whilst Oread nymphs around her sport, of ægis-bearing
Jove,
The daughters, and Latona's heart swells with maternal
love;—
And o'er them all with lofty head and front she towers alone,
Fairer than all, where all are fair, and easy to be known:
Her hand-maidens exolling thus the peerless virgin shone.

Sir Charles Du Cane's readings in literature have been very wide, and his notes from other poets, with passages of an illustrative kind, are very valuable.

Here, again, is, in many ways, a tasteful and dextrous passage from Mr. Myers—particularly in its artistic fluency—a contrast to Sir Charles Du Cane's more formal style:—

But Achilles rose from the ground; and over his shoulder
strong,
Pallas her ægis cast, and his head, as he moved along,
She crowned with a golden cloud, and the flame of a fire
therein:

* The Odyssey of Homer. Books I.—XII. Translated into English. With Notes and Parallel Passages. By Sir Charles Du Cane, K.C.M.G. William Blackwood and Sons.

The Defence of Rome, and other Poems. Including "The Armour of Achilles—the XVIII. Iliad." By Ernest Myers, Author of "The Puritans," "Poems," &c. Macmillan and Co.

And as from an island town that a folk of foemen would win,
 Battling all day around it, and smoke goes up to the sky.
 But at sunset the signals flame, and the blaze of them
 flashes on high,
 For the dwellers around to behold, that their ships may
 bring help to the war,
 So from Achilles' head blazed forth that splendour afar.
 And he stood on the outer mound, nor mingled yet in the
 crowd,
 Minding his mother's behest; but he stood and shouted
 aloud;
 And the voice of Pallas Athene redoubling the voice of his
 shout
 Sounded afar, and the Trojans she vexed with terror and rout
 For, clear as the voice of a clarion that rings from a leaguered
 wall,
 Rang out, as from metal sonorous, the voice of Aeacides' call.
 And they heard Aeacides' voice, and their hearts were
 clouded with gloom;
 And the horses reared in the chariots with boding prophetic
 of doom;
 And amazed were the charioteers when they saw that terrible
 light,
 On the head of great-hearted Achilles blazed fierce by Athene's
 might.
 Thrice did Achilles his cry send forth from his place on the
 mound,
 Thrice were Troy's host and their helpers amazed with dread
 at the sound.
 And even at that moment were smitten, their spears and
 their chariots among,
 Twelve of the best of their men. Then forth from the darts
 of the throng
 With gladness drew the Achaeans the corpse of Patroclus
 dead,
 And laid it apart on a litter; and all his friends by the bed
 stood and lamented aloud; and Achilles himself came near;
 Hot tears weeping he came, for his true friend borne on the
 bier.

Of the other poems in Mr. Myers' volume we can only afford the space to say that his "Defence of Rome" shows the keenest sympathy with the spirit of nationality, and is full of fine and most eloquent lines; whilst some of the shorter poems, and notably "An Exile" and "A winter Song," show a force of imagination and a felicity of phrasing alike remarkable and attractive. "The Defence of Rome" has a value metrically; for the use of it in this way, suggested, as Mr. Myers tells us, its capability for translating Homer, and "The Armour of Achilles," which fills the latter portion of the volume, is the practical proof, we agree, of what has been claimed for the metre and its availableness.

MONTHLY REVIEWS.

The Nineteenth Century opens with the first of a series of papers by Mr. J. A. Froude, on a subject which has engrossed a considerable share of the time of the present as of many preceding Parliaments—Ireland. Starting with the proposition that the Irish soil, if it were decently cultivated, would feed twice the population which now occupies it, he sketches the course of English rule in the past, which suggests the idea of "some ingrained capacity in the English nature either to assimilate the Irish race or to control them." That this is not the real solution of the problem, some of the facts which he marshals suffice to demonstrate. He stands on much more solid ground when he asserts that, as the result of discordant elements, both among the governed and among the governors, we have not succeeded, because we have not in a single-hearted manner tried to give Ireland what is essential for her welfare—"a firm, just, and consistent administration." Faulty in conception in some important points as was the Cromwellian settlement, under its influence towns rose from their ruins, the harbours were full of ships, and the soil was rendered productive. "Authority armed with power to make the law obeyed," may, as a substratum for the edifice of national prosperity, be "the one indispensable requirement in Ireland;" but we cannot complacently brook the notion that popular representation, trial by jury, and modern toleration are not ultimately to be included in the edifice to be reared upon that foundation. But upon these points Mr. Froude will probably explain himself somewhat more clearly in succeeding papers. Under the title, "A Real Saviour of Society," Mr. Sedley Taylor gives a description of a very interesting experiment which has been made in connection with the house of Leclaire, Paris, to harmonise the relations between capital and labour. The Earl of Carnarvon again presses upon public attention a consideration of the new departure which he commends on the subject of National Insurance. Mr. Edward Dicey dismisses a subject, the attractiveness of which is generally found to be somewhat in inverse proportion to its importance—the "Egyptian Liquidation." If the check applied by European comptrollers to the normal corruption, extravagance, oppression, and maladministration can be sustained, the writer is of opinion that there will be ample funds available to satisfy the claims of the bondholders, without any infringement upon the resources required to meet the necessary ordinary expenditure. To Canon Barry's paper on the Burials Bill and Disestablishment we have already directed attention. Mr. G. J. Romanes supplies a concise but interesting paper, giving details of observed phenomena of patients under the influence of "Hypnotism." Mr. John Ruskin continues his series of papers on "Fiction—Fair and Foul;" the poet whose writings are under review is Lord Byron, to the credit side of whose account Mr. Ruskin has this item, that he "was the first great Englishman who felt the cruelty of war, and, in its cruelty, the shame." The Earl of Dunraven, in a chatty style, describes a recent visit to Colorado; Mr. W. Scawen Blunt discourses pleasantly of "The Thoroughbred Horse—English and Arabian;" Mr. John Payne contributes a biographical sketch of

the father of French poetry, François de Montcornier, better known as Villon; and Mr. Fitzedward Hall has a suggestive paper on "English Rational and Irrational;"—evidence sufficient that this ably conducted magazine lacks nothing in the characteristics of variety, of timeliness in the subjects treated, or of special ability in the writers to whom those topics have been assigned.

The Contemporary Review has, as its most striking feature, the first of a series of papers by the Duke of Argyll on "The Unity of Nature," supplementary to his work on "The Reign of Law." In his preliminary observations, his Grace conveys a caution which should have the effect of abating that tendency to an arrogant dogmatism which is one of the besetting tendencies of specialists in various departments of the realm of science. While the chemist occupies himself with unity of composition, the anatomist with unity of structure, and the physiologist with unity of function, each of these may, in a manner to which ordinary minds are less liable, miss the recognition of the unity which is next above that with which he is specially concerned. Thus it happens that "the sense of unity in Nature, which Man has had from very early times reflected in such words as the 'Universe,' and in his belief in one God, is a higher and fuller perception of the Truth than is commonly attained by those who are engrossed by the laborious investigation of details. This is one of the many cases in which the intuitions of the mind have preceded inquiry, and gone in advance of science, leaving nothing for systematic investigation to do, except to confirm, by formal proofs, that which has been already long felt and known." The whole series of papers will be sure richly to reward attentive perusal. Mr. George Anderson, M.P., discussing "the Future of the Canadian Dominion," proposes—with a view to averting a possible Zollverein with the United States, the effect of which would be further to shut out British trade from British territories—that the Imperial Government shall take over the Dominion debt, and advance the necessary amount for constructing the Pacific railway, the colonists paying their quota of Imperial taxation, and being accorded a share of representation in both houses of the Imperial Parliament. By no means the least important item in an excellent table of contents, is the paper by Professor Silvanus P. Thompson, on "The Apprenticeship of the Future." The change which has taken place in the relationships between employers and employed has, for the most part, abolished the system by which a skilled master became personally responsible for the training of the apprentice in his craft. Coincidentally with this we have in operation an educational system "framed in all its essential features upon an exclusively collegiate type of studies," which, with all its advantages, is found in too many instances to develop a distaste for manual labour. With a view to a solution of the problem thus set before the nation, the professor supplies a clear explanation of the distinctive features of some of the trade schools of the Continent, and there can be little doubt that the prosperity of this country is likely to be affected in an important manner, according as we utilise or neglect the hints which those experiments furnish for the organisation of an improved system of technical instruction. Chief Justice Gorrie contributes "Notes of a Vacation Tour in Fiji." There are two facts which we commend to the attention of those who think missionary efforts fitting subjects for a sneer. On the one hand, says Mr. Gorrie, "the wish of Henri Quatre for his people is here fully realised; there are no beggars, and the pot is never empty;" on the other, "there is one ceremony to be gone through which is never neglected in Fijian houses, especially where the lotu or Christianity has been only recently accepted—the family worship."—M. Lenormand has brought to a close his instructive papers on "the Eleusinian Mysteries." Mr. J. A. Noble reviews the history of the "Sonnet in England;" Lieut. Colonel R. D. Osborn sketches what we must all hope will prove "the Last Phase of the Afghan War;" and "An Eastern Statesman" intelligently describes some of the elements which contribute to the "Impending Crisis in Turkey," one outcome of which he evidently foresees to be a united Bulgaria.

In the *Fortnightly Review* the place of honour is assigned to a paper in which Mr. Grant Allen criticises "the Ways of Orthodox Critics," unhappily illustrating in his own mode of treating the subject some of that tendency to inaccuracy of statement and unfair generalisation against which it is the professed object of his paper to protest. Even though the Rev. T. P. Kirkman, Professor Birks, Professor Mivart, and Dr. Elam may, according to his statement of the case, have rendered themselves unquestionably amenable to censure, yet Mr. Grant Allen is judged out of his own mouth when he from such data, accuses "all the orthodoxes, endowed and unendowed," of being engaged in a conspiracy to misrepresent the evolutionist theory, "and to upset its conclusions by dishonest criticisms." Mr. J. D. Lewis, discussing the theory of a "Visible Church," shows the anomalous character of the Anglican position. A "Divine institution created for the purpose of preserving men from error" cannot give utterance to divergent doctrinal views; if Roman Catholics in England are schismatics, then must they be so also in Italy. Summarising his argument, the writer says: "The Anglican doctrine requires a Body, originally fallible and still fallible, which amounts to nothing at all; or else originally fallible and now become (in one of its branches) infallible; it being altogether impossible to establish the latter point, and there being many grave objections to it." Sir Arthur Hobhouse, discussing the Afghan imbroglio, calls for a searching Parliamentary inquiry to ascertain the "professional advice on which the wonderful scientific frontier was constructed." He contends that, while the dangers alleged by the aggressive school have been either created or extravagantly magnified by their imaginations, "the proposed

remedies were calculated to give real existence to dangers otherwise imaginary," and to augment such as had any existence. Mr. Augustus Craven supplies an English version of a contemporary narrative of the Fall of the Bastille, from the pen of the President of the Provisional Committee of Police. Mr. J. H. Nelson furnishes some details explanatory of "the Administration of Justice in Madras." Under the title of "Mental Imagery," Mr. Francis Galton, F.R.S., treats of the effect of education in developing the visualising faculty. Mr. R. H. Craven, in a concise sketch of California, refers to the remarkable fact that the expansion of trade during the last thirty years has sufficed so to find employment for the thousand millions sterling of gold produced during the period, that the value of gold is now as great as ever. He concludes that in some primeval age there must have been entire mountains of auriferous quartz in the locality of the Sierra Nevada, and that at the present time, beneath the greater extent longitudinally of the alluvial gold belt of California, there runs a great auriferous quartz vein, varying from six to thirty feet in width, and descending to a great, and in most places unreach, depth in the subterranean rock. Mr. John Morley, as usual, contributes some outspoken utterances on "Home and Foreign Affairs."

CASELL, PETTER, AND GALPIN'S PUBLICATIONS.

Among the admirable publications periodically issued by this enterprising firm, *Picturesque Europe*, which now rapidly approaches completion, justly holds the foremost place. That there has been no paucity of scenery upon which the lover of the picturesque could dwell with gratification is evident from the fact that it is not until Part 55 has been reached that resort has been had to those stores of treasure which in such lavish abundance reward adventurous travellers among "the High Alps." Among the scenes thus selected, we may note the Matterhorn, the Eiger, Monte Cristallo, Monte Rosa from the Italian side, Cliffs of the Jungfrau, the Langkofel and Plattkofel, &c. For the steel engraving, the Cathedral at Malines, with its quaint surroundings, furnishes a felicitous theme.—Worthy to take rank in the same category with this lavishly-illustrated work is the edition *de luxe* of *The Poetical Works of Henry Wadsworth Longfellow*, of which Part 15 has just been issued. "The Golden Legend," now in process of illustration, has suggested to Mr. C. S. Reinhart the thought which he has embodied in a very effective full-page engraving, "Prince Henry and Elsie."—In the *Holy Land*, the reproduction of the highly-esteemed drawings by David Roberts, R.A., is continued, concise historical descriptions of the scenes portrayed being supplied by the Rev. George Croly. Part 14 is devoted to two scenes in Nazareth—the Fountain and the Convent of the Terra Santa.—The *Magazine of Art*, which has from its initiation steadily won its way to favour in artistic circles, has at length secured a constituency which warrants the publishers in developing the magazine into the form which, from its commencement, they hoped it might ultimately reach. The first part of the enlarged size, at the enhanced, though still very moderate, price, judged by the character of its contents, will be issued on Oct. 25. Among the illustrated serial papers which at present contribute to make up the contents, Mr. E. Ingress Bell affords material for reflection "On Some Pictorial Elements in English Architecture;" Mr. Albert H. Warren explains "The Art of Illuminating as Originally Practised;" "Art Needlework" finds in another pen and pencil an effective exponent. In the series of "Our Living Artists," we have a felicitous representation from a photograph of Mr. H. H. Armistead, R.A., with an exquisitely-engraved view from the base of the Albert Memorial. The most attractive illustration furnished by the Salon, 1880, is Jules Bastien-Lepage's "Joan of Arc," in which the rapt expression of the heroine, insensible to all external surroundings, and wholly absorbed in the great work to which the "Voices" are summoning her, is successfully delineated. Of the Royal Scottish Academy's Exhibition Mr. George R. Halkett supplies some notes and pencillings. Among the "Pictures of the Year" prominence is given to the conception which Mr. Frank Dicksee has contributed to the "Graphic" Gallery of Beauty. The attractive series of "Leaves from a Sketcher's Note-Book" is continued.—Of Mr. W. F. Kirby's coloured plates, illustrative of *European Butterflies and Moths*, accompanied by the requisite descriptions, Part 30 has now been issued.—Closely akin to this, but possessing a much wider range, is *Cassell's Natural History*, edited by Dr. P. M. Duncan, F.R.S., Professor of Geology in King's College, London. Part 46 is for the most part occupied with Reptilia of the order Ophidia; and several of the most formidable of the snake tribe are set forth in all their combined attractiveness and repulsiveness.—Happily we are little concerned with such terrors in *Our Own Country*. In Part 23 of this admirably-conducted work we are introduced to some of the chief places of interest in the New Forest and on the Merioneth and North Devon Coasts.—Part 60 of *Cassell's History of England* brings us to the close of the reign of George III., an era marked by two flagrant mistakes on the part of sovereigns and statesmen—attempts to rule our colonies by coercion, and intrusion into the domestic affairs of another nation to force on it a dynasty which had been very decisively repudiated.—In Part 65 of *Cassell's Library of English Literature*, Mr. Henry Morley is occupied with "Longer Poems" of the 17th century, those of Samuel Butler being chiefly under review.—The reissue of Dr. Wylie's *History of Protestantism*, well worthy of study in this juncture of national history, has reached its fifteenth part.—Mr. Edward Hulme continues charmingly to figure and describe *Familiar Wild Flowers*: the current issue, Part 42, deals with "Tutsan" (from the French *Tout saine*, or all-heal, so called from the more than medicinal virtues attributed to it), and "Black-thorn."—Part 35 of *The Sea* furnishes, in a popular style, much curious information as to the living wonders of the ocean—including that terror of the deep, of which Victor Hugo has given so thrilling a description—the cuttle-fish.—Among the valuable papers, by authors of well-established reputation, in Part 34 of *Science for All*, is one by Mr. W. Ackroyd, on "Weighing the Earth." He notes the fact that, 2,000 years ago, the philosopher Eratosthenes succeeded in ascertaining approximately the circumference of the earth, which our improved instruments now furnish us the opportunity of stating with precision. Dr. R. J.

Mann illustrates a paper on "How Hailstones are forged in the Clouds," with diagrams of some remarkable crystalline hailstones.—Evidently *Dairy Farming* is not one of those easy-going employments to which those who lack perseverance or ability to succeed in other occupations can be recommended to turn with a fair prospect of success. Mr. J. P. Sheldon's detailed description of the theory, practice, and methods of dairying, with diagrams of appliances, &c., has already extended to 338 quarto pages. Part 15, which has an attractive full-page chromo illustration of Jersey Cattle, is largely occupied with that comparatively new article of commerce—condensed milk.—The very useful *New Testament Commentary for English Readers*, edited by Bishop Elliott, is now in course of publication, in monthly parts, the sixth of which brings us to the commencement of the 25th chapter of Matthew.—*Cassell's Family Magazine* ably sustains those varied features which have long since secured for it, amidst a very extensive circle, an established and well-deserved reputation. The two serial stories now running are "Horace McLean" and "How Vickerscroft was Redeemed." From various pens we have suggestions as to "Art Furnishing for Modern Houses," "Chit-chat on Dress," advice from Letitia McClintock as to preparation of Second-Course Dishes; guidance from Mr. A. H. Malan, M.A., as to the illumination of an Album; directions as to Gardening in September; hints from A Family Doctor as to the Preservation of Eyesight; details of many useful appliances with which science has lately enriched the department of domestic economy; music, poetry, illustrations, &c., making altogether a very enjoyable, and, at the same time, instructive miscellany.—The companion magazine, in which Sunday reading has been more specially regarded, the *Quarter*, is now modelled on the same lines. Besides the serial stories—"A Heroine of Home" and "Our Nell"—we have short tales, Scripture lessons; a graphic sketch of an in-patient's life in a London Hospital; an account from the pen of Rev. R. Shindler, of "Alfred Saker, a Missionary Pioneer," and some excellent thoughts on Scripture themes by ministers of various denominations.—The juveniles are admirably catered for in *Little Folks*, which has two serial stories, "Little Flotsam," and "Herbert Manners;" "Wanderings in Wonderland;" instructions calculated to develop among young persons skill in the art of amusing themselves and their companions; puzzle pages; and a variety of capital illustrations.—We note that this enterprising firm has now resolved upon a new line of departure—the production of a newspaper, in which the course of international events, "the progress of legislation, the prosecution of great enterprises, the success of discoveries and inventions, the latest adventure, the most recent voyage of discovery, and such like topics," will be set forth in a form adapted to commend itself to the taste and intelligence of the young. In addition we are promised a weekly register of events, such as athletic sports, educational examinations, and other matters in which youth take special interest; practical articles on sports and pastimes, by well-known experts; traditions of school-life, prize schemes, &c. The idea is a very felicitous one, and if well worked out, as it undoubtedly will be, when we remember by whom the task has been undertaken, an assured success may be confidently anticipated.

THE CENSUS BILL IN THE COMMONS.

In the House of Commons, on Thursday, on the motion for going into Committee on the English Census Bill,

Captain AYLMER moved that no census could in the opinion of the House be deemed satisfactory which did not indicate religious persuasion. He pointed out that a religious census was taken in Ireland, and argued that no one could justly regard it as an impertinent question to be asked to what religious denomination he belonged. It was desirable, he added, to have such a census for the information of the House in its capacity of a legislative assembly as well as on the grounds of expediency—for another census could not be taken for ten years—truth, and consistency.

Mr. WOODALL hoped the House would not entertain the proposal of the hon. and gallant member. (Hear.) Interesting as the information asked for might be, any return of the kind must be illusory. They were told that the Statistical Society favoured the inquiry, but this was not the only subject upon which that association must remain unsatisfied. They were pointed to the example of continental Powers. But he would remind the House that in Belgium, in France, in the German States, they not only obtained returns of religious professions, but they subsidised Catholics and Protestants alike, and, he believed, Jews also. Concurrent endowment had a flimsy advocacy in that House some ten years ago, but none of them expected to hear it urged again, and, therefore, the continental precedent must be abandoned. But, even there, the inquiry was delusive. For instance, Germany was notoriously the country of unbelievers, but they would find the inhabitants all classified under one or other form of religious profession. (Hear.) The like result would doubtless follow such an inquiry as that now suggested, and would no doubt, give hon. members opposite what they desired—a large apparent preponderance of adherents to the Established Church. He frankly confessed he objected to such a return on that ground. (Ironical cheers.) Such a preponderance was unreal. It had been fairly assumed that the population might be roughly divided into three parts. One part attached itself to the Church, another to some form of Dissent, and a third was indifferent. In a recent debate the Chancellor of the Duchy had told them that a considerable portion of the community was indifferent to religious dogma. They might, and most of them did, lament the circumstance, but its truth could not be denied. He thought it would be placed beyond question by some statistics, which, having been carefully prepared for a purpose which was not in the slightest degree controversial, he would quote with great confidence. These tables related to the church and chapel accommodation provided in London for a population of 3,500,000. He believed that it was agreed that such a population required accommodation for 58 per cent. But the actual provision was only 1,120,000, or little more than half what would be required were the people habitual worshippers. It thus followed that, were the desolate churches of the city, and the very partially occupied temples in all parts of London filled to their utmost capacity, there would still be nearly one half of the population outside, and, as he believed, indifferent or hostile. (Hear.)

But these facts would not be elicited by the proposed inquiry. He had consulted the report of the pauper lunatic asylums for the county in which he was a visiting justice, and he found that last year the inmates were classified thus: Established Church 62 per cent., Dissenters 28, Roman Catholics 8, and unascertained 2 per cent. Now, it could not be denied that in Staffordshire, when the poorer classes attached themselves to a religious denomination it was in an overwhelming degree to one or other form of Nonconformity. Yet the classification he had quoted showed what would be the census return. He had endeavoured to ascertain the religious professions of the inmates of their gaols, but the reports of the Prison Commissioners were commendably silent on the point. They did, however, classify the soldiers committed to Millbank, and of these military delinquents in 1878, he found that 1,316 were described as of the Church of England, 104 were described as other Protestants, and 568 were Roman Catholics. Of course he was not to be understood as maintaining that Church teaching made an undue proportion of imbeciles or of criminal soldiers. His contention simply was that it was idle and impertinent to make to such people, or to those who had to answer for them, any appeal at all as to their religious profession. (Hear.) The hon. and gallant gentleman had spoken of the value of an authentic return of religious accommodation, and he would concur with him in saying that such a return would be useful, and could be had in a way perfectly free from objection. He and those sitting near him had no objection to a repetition of the process adopted in 1851. (Hear.) That process had, he knew, been impugned, but its fairness was beyond question, and was not challenged at the time. But steadily marching on as they were in the recognition of perfect religious liberty, he hoped that the Government would steadfastly refuse to intrude into matters which were wholly beyond its province. (Cheers.)

Mr. BERESFORD HOPE thought the speech of his hon. friend the Member for Stoke was the strongest argument he had yet heard, not only in support of the expediency, but of the absolute necessity of some trustworthy return of the religious professions of the people of this country. The hon. member, with a charming assumption on his part, said that whereas the Nonconformists were a third of the people of England, only half of the remaining two-thirds attended a place of worship. There was a religious census with a vengeance, evolved out of the internal consciousness of the hon. member! The return in 1851 was fallacious, because the Church resented it, while the Dissenters were wise in their generation. Yet that return had been used up and down and from right to left ever since by the Dissenters to show that they stood in an advantageous position as compared with Churchmen. They should never see the daylight in this question until they had something like an enumeration. The motion of the Member for Maidstone went in that direction, and, therefore, he should support it.

Mr. DODSON (President of the Local Government Board) said his right hon. friend was anxious to have trustworthy religious statistics, but he had not sufficiently considered the difficulty of getting those trustworthy statistics. There were many people who found themselves just on the border line between Church and Dissent and who did not wish to be called upon to draw a sharp line, and take their stand on the one side or the other. He might demonstrate that from the right hon. gentleman himself. He (Mr. Dodson) and the right hon. gentleman were members of the Established Church, and a very comprehensive Church it was. (Hear, hear.) He for one rejoiced at it; but were there not within that Church different sections and different opinions, and were not the more active partisans of those different opinions nearer in many cases to the body outside the Church which they most resembled than they were to the body within the Church from which they most differed. (Cheers.)

Mr. BERESFORD HOPE: Because it is a Church, and not a sect.

Mr. DODSON said it was difficult to draw a line in this matter. He felt bound to say that he thought Nonconformists might very well object to the taking of a religious census in the manner proposed, for a religious census would give an apparent undue preponderance of numbers to the Established Church as compared with Nonconformists. This would be caused by the fact that great numbers of persons whose opinions were not clearly ascertained, would be set down as members of the Church. But the real, great objection to a religious census was briefly this—that a very large proportion of the community objected to the taking of such a census—"No," and "Hear, hear!"—and it would therefore be extremely difficult to get at complete and accurate facts. If only a comparatively small minority of people were to refuse to give full information, the statistics would be inaccurate and misleading. He therefore objected, in the interests of the census itself, to the endeavour to force this religious census upon reluctant persons. There was another objection which he might mention. Hitherto in this country it had always taken a long time to prepare a census, and he had been advocating the desirability of issuing the census within a considerably shorter space of time than three years, his opinion being that stale statistics were like stale beer. Now, every column of information which the Government were pressed to have added to the Bill must cause delay in the publication of the census. The voracity of statisticians was insatiable, and if only one-half of their proposals were entertained great expense and delay would be occasioned. The Government had brought in this Bill in the same form in which all other census Bills had been brought in, with the single exception of the Bill of 1851, and they did not wish to depart from the lines upon which it was framed. He therefore must oppose the amendment that had been submitted to the House.

Mr. J. G. TALBOT was of opinion that when it became known that this country was one of the few countries that refused to give an account of the religious opinions of their inhabitants, it would be thought that England was in a very illiberal frame of mind. The very moderate proposal before the House was merely to give people an opportunity to state if they so pleased, what was their religious profession. This opportunity was given in most foreign countries, and also in Ireland. Why, he asked, should it be possible to give it in Ireland, and impossible to give it in England and Scotland? The right hon. gentleman opposite said that the great objection to a religious census was that a strong minority of our countrymen did not want it. But how did the right hon.

gentleman know that? He was of opinion that such members of the lower middle classes of this country who were firm in their adherence to Nonconformist principles would rejoice if an opportunity were given them of recording their religious views. Until they obtained satisfactory religious statistics, he for one should not subscribe to the doctrine of which they heard so much, that the Nonconformist body amounted to one-half of the religious denominations of the country.

Mr. BRIGHT: As this discussion has been going on I have been amusing myself by admiring the way in which hon. gentlemen opposite leave out altogether the main and the true reason why they want this change in the census. I do not deny that on this side of the House a corresponding argument has force, and that we partly on the same ground object to have the census extended to religious opinions. It is mainly a political ground and affecting that branch of politics connected with the Established Church. If I were to propose that there should be a clause in the census or a column which should tell us exactly what was the religion of all persons now in her Majesty's prisons—I will not extend it to lunatic asylums—(laughter)—the return would come out that nine out of ten of all persons in prisons are not connected in any way with Nonconformist bodies; that a certain proportion are connected with the Catholic Church, but that the great body of the prisoners in Great Britain are connected with the Church of England. That would be in accordance with the answers given by the persons who are now under confinement. "Well, but you might answer that that is a very unfair thing to ask for, and that I could only ask for it for the purpose of using an argument that was false against the Established Church, and to make it appear that the members of the Established Church were more guilty of offending against the law than members of the Nonconformist churches. I think your answer would be conclusive, and I should be condemned by the House and by the country for asking for a return of that nature to be used for such a purpose. Well, then, what do you ask for this return for? We know perfectly well, and you know only you have not got the grace and the candour to state it. ("Oh" from Mr. Warton, and "Hear, hear.") You objected to the return that was given in 1851.

Mr. WARTON: I rise to order. (Cries of "Order.") The right hon. gentleman repeats the word "You" when he ought, I think, to address the Speaker. (Cries of "Order" and laughter.)

Mr. BRIGHT: Hon. gentlemen opposite objected to the census of 1851. I am not proposing that that should be repeated; but, at any rate, there was a basis of fact connected with the whole matter of that return. I do not think that is the best way of taking the return of those who attend church on a particular Sunday morning. I do not think there is anything in the argument of the right hon. gentleman that there are so many services in the Church. There are just as many services in the chapels, and you may rely upon it that the people who do not go to church or chapel on a Sunday morning do not, as a rule, go much at any other time. Besides, it would be possible, and, perhaps, it would be universal on that particular Sunday, that the clergymen and the ministers would endeavour to get as many people to go to church on that morning as possible, and, therefore, the whole return would not be very accurate as to the general attendance at places of worship. But you might do another thing, which is what is done in the United States. The hon. gentleman opposite just now said we were behind every other country in the world. I read a very interesting article two or three days ago in the *Morning Post* on this very question. The writer stated what was the mode of taking the census in the United States, and the plan was this: They give a list of all the places of worship, and of all the sects of all the churches, calling them, of course, by the names which the congregations give themselves. Then there is also a list or column of the seats—that is, the room or accommodation in every place of worship. And then, besides this, there was an estimate of the value of the property of the churches, schools, and buildings connected with the congregations in all cases. That is the census which they have in the United States. They do not ask people what their opinions are. The thing is offensive and insolent—(hear, hear)—and in this country I believe it will never be agreed to.

Captain AYLMER: I beg to ask the right hon. gentleman is it insolent in Ireland? (Hear, hear.)

Mr. BRIGHT: I do not say it is insolent in Ireland if the Irish people have been willing to have it. We know that there it had a certain political object, and the political object was that which the Roman Catholic Church, of course, found to be greatly in its favour. The Roman Catholics are the great majority in Ireland, and the division line between one religion and another is so marked that there is nothing like the difficulty in obtaining a census of that kind that there would be in England. That is a thing that must be notorious to all of us. But why is it that, if you want to have a census or anything touching religion, you do not adopt the course taken in the United States, a country which of all others is the most careful and the most wide-reaching in the statistics which it obtains of its population? There they are content with the number of the places of worship, the accommodation in each, and the value of the property which is comprised in the particular buildings of a particular congregation or church. That you might have, and so far it would be reasonable. Someone said the Social Science people recommended a religious census. No doubt some one for political reasons got some person in the Social Science Association to propose that a religious census should be taken, and so omnivorous for information is that body that there is not the least doubt if it were proposed that there should be a census of all the people in the country with red hair—(laughter)—they would approve of it, and get some member of that House to make the proposition. The hon. gentleman opposite said he did not believe that a majority, or even a large minority, of the people of this country are opposed to this religious census. Well, I think he could not have made a greater mistake. I will undertake to say that the view taken of this question in past years and now by those who represent Nonconformist constituencies in this country, is supported, I may say, by almost the unanimous opinion of all the Nonconformist people. (Hear, hear.) They would not object to that which would be fair, namely, an account of the churches and the accommodation, and the value, or even of the people who attend them. But to go to every house and ask under this clause, "What is your religion?"—well, we know, of course, what—I will not say millions, but hundreds

of thousands of householders would say. One man would say, "Well, I have not been to church since I married," and another would say "I don't believe I have been there since I was christened." (Laughter.) But in either case if he was asked under this clause, as a matter of course the word "Church" would be that which would immediately present itself to his mind, and the word "Church," if he made any answer at all, would be his answer. Now here, in this Census Bill is a clause—the hon. member opposite has never read it—which enacts that "every person refusing to answer or give a wilfully false answer to such questions or any of them"—one of them being the question which the hon. gentleman proposes to include in the Bill—"shall for every such refusal or wilfully false answer forfeit a sum not exceeding £5, nor less than twenty shillings." I ask the House whether it is possible that a proposition of this kind can be introduced into this Bill—(hear, hear)—whether you can send your census agents into every house in the country to ask under a penalty of from £1 to £5, "What is your religion?" or "What is the place of worship you go to?" The thing is absolutely impossible; and the house has over and over again, when this question has been discussed, decided against it by such an expression of feeling that even the leaders of the party opposite did not themselves dare to propose such a measure to the House. I hope, sir, the decision of the House will be so expressed that we shall never again in our time hear of a proposition which I am of opinion has no honest intention, and which would introduce throughout the country a state of feeling which I think hon. gentlemen opposite would very soon regret. (Cheers.)

Mr. WATSON said it was painful to him to find that the right hon. gentleman could never speak in that house on any subject without infusing into his utterances something of bitterness. (Hear, hear.) The right hon. gentleman, he might add, had a habit, instead of addressing himself to the chair, of addressing those who sat opposite to him as "you." ("Hear, hear," and a laugh.) And he never rose in his place that he did not say something unpleasant about "you." (A laugh.) As to the question of a religious census, the right hon. gentleman must know very well that it was not sought by the supporters of the amendment to attach any penalty to the refusal to declare to what religious persuasion a person belonged, and when the right hon. gentleman talked about questions of the kind being insolent, he would remind him that that was rather a curious epithet to apply to an inquiry as to a matter which every act of his life revealed to his friends and the public. The question of age as applied to the fair sex would, in his opinion, be regarded by them as being far more insolent. ("Hear, hear," and a laugh.) His own belief was that one of the chief reasons why members of the Nonconformist body were so much opposed to a religious census was that they were so pleased with the results of the census taken in 1851 that they did not like to incur the risk of having a different result obtained.

Mr. A. J. BALFOUR remarked that the Chancellor of the Duchy of Lancaster had with characteristic insolence—"Oh, oh,"—charged the members of the Established Church with not having the grace to acknowledge that the real reason why they were in favour of taking a religious census was that they believed the result would tell in their favour. Now, there could be no doubt that, if the question of disestablishing the Church were to be raised in that House, one of the first questions which would be asked was what were the comparative numbers which belonged to it and to other religious denominations, and that being so it was but reasonable, he contended, that the facts should be accurately ascertained. The right hon. gentleman was of opinion that it would be offensive to ask a Nonconformist in this country what religion he professed, but he failed to understand how that could be insolent and offensive in England which was done in the case of our colonists, as well as in the case of five and a-half millions of inhabitants in Ireland and in foreign countries. (Hear, hear.) He would further point out that the Statistical Society, whose members were free from all suspicion of ecclesiastical bias, ten years ago passed a resolution praying the Government of the day to add to the census return a religious column. He would, moreover, ask the right hon. gentleman why it should not be honest to ask an English Nonconformist what his religious opinions were while he lived in this country, and perfectly right and honest to do so when he became a resident of Canada? (Hear, hear.) He hoped the Government would assent to the amendment. (Hear, hear.)

Mr. RICHARD remarked that the right hon. gentleman the member for the University of Cambridge had had his usual fling at the Liberation Society. He had intimated that day that any statistics which might be propagated by the Liberation Society were not worthy of credence. ("Hear, hear," from Mr. B. Hope.) He would respectfully submit to him that it would be as well, perhaps, that he should be less liberal of his scorn in regard to a body of Christian gentlemen of whom he knew very little except that they differed from him on certain ecclesiastical questions; and it might occur to him, in the exercise of his Christian charity, that persons might differ from him on these questions without being either fools or knaves. (Hear, hear.) Certainly, there were members of the Liberation Society in that House—he was one of them—who resented his offensive imputations. (Hear, hear.) Now, if it were desirable to have a knowledge of the proportionate number of the different denominations in this country, it was scarcely possible to conceive of a more trustworthy way of obtaining that information than by such a census as they had in 1851, when returns were made of the number of places of worship belonging to each denomination, the number of sittings provided by each, and the number of attendants at the most numerously-attended service on a particular Sunday. The result of that inquiry was to show that there were in England and Wales 34,467 places of worship, with 10,212,563 sittings, of which 14,077, with 5,317,915 sittings, were provided by the Church of England, and 20,320 places of worship with 4,894,648 sittings provided by the various bodies outside the Established Church. The number of attendants at the most numerously attended service was for the Established Church 2,971,258, and for Dissenting places of worship, 3,384,964. The right hon. gentleman the member for the University of Cambridge has blown upon these statistics as he always does. He referred to them as "superstitious traditions," and hinted that while the Church had been kept in ignorance of what was coming, the Dissenters were in the secret. There is no

foundation whatever for such an insinuation. The Nonconformists knew nothing whatever about the census of religious worship until the papers were in their hands. What ground is there for distrusting the statistics thus obtained? By whom was this inquiry made? The work of the census was in the hands of more than 30,000 agents called enumerators, appointed by the Government. Does the right hon. gentleman allege that these were Nonconformists? Such an allegation would be fatal to his contention, for what he wants to establish is that the members of the Church of England are an immense majority of the people of England. "But if those 30,000 enumerators," continued Mr. Richard, "were Nonconformists, it must have been because the Nonconformists were enormously preponderant in the population, for I can assure him that no Government, whether Liberal or Conservative, ever appoints a Nonconformist to any office if a Churchman can be found to do the work." ("Hear, hear," and a laugh.) And, in point of fact, I have no doubt the great majority of the enumerators were Churchmen, and not at all disposed unduly to favour the Dissenters." But by whom were the returns made? As regards the Church of England by the clergy themselves. And did they refuse their co-operation? This is the testimony of Mr. Horace Mann on that point: "The extent to which returns, in answer to this application were received, affords abundant evidences of the hearty co-operation of the clergy and the ministers of all denominations in this voluntary labour. Such returns have been received from 14,077 churches belonging to the Church of England, and from 20,390 places of worship belonging to all other religious bodies. From this simple fact alone it will be manifest that these returns are nearly as complete as could be wished for, and that now for the first time, there is given to the country a full picture of the state of its religion, as exhibited by its religious institutions." (Cheers.) No doubt that census was a startling revelation to the members of the Church of England. They had been paying very little heed to the remarkable growth of the Nonconformists during the preceding half century—(hear, hear)—and they were discomfited and almost panic-stricken. The revelation ought to have been salutary to them; and if they had looked upon it as Christians and not as Churchmen, it might have been in one sense, at least, satisfactory, for it showed to them that while the Church had failed to meet the spiritual wants of the nation others had stepped in, and, by their voluntary exertions, had provided the means of religious instruction and worship for millions of people whose requirements the Church had failed to overtake. (Cheers.) But unfortunately they preferred to look upon the matter from a sectarian rather than from a Christian point of view. And so they did all in their power to invalidate the trustworthiness of the returns. The late Bishop Wilberforce especially, who, though in many respects a very able and admirable man, was singularly narrow in his ecclesiastical sympathies, raised a great clamour against the returns, and tried hard to discredit them. But he failed absolutely, and the agitation tended rather to confirm the conviction of their substantial accuracy. For it led among other things to a question being put in this House by Mr. Apsley Pellatt, who was the member for Southwark, and who asked Lord Palmerston, who was then Home Secretary, "Whether any recent inquiry had been made into the accuracy of the returns of the Registrar-General, and whether, in consequence, any doubt existed as to their fairness." To which Lord Palmerston replied "That he had made inquiries on the subject, and he entertained no doubt as to the accuracy of the returns with regard to all the facts to which they had referred. . . . He reposed entire confidence in the general accuracy of the returns, and in the diligence and care of those under whose arrangements they had been made, by whom, he believed, every means had been taken to render their statements as accurate as possible." (Cheers.) "The right hon. gentleman who has charge of this Bill," proceeded Mr. Richard, "has said that the Nonconformists are opposed to the proposal for a census of religious profession. But hon. gentlemen opposite deny that. It is very amusing to me to observe how hon. gentlemen opposite undertake to answer for the Nonconformists. There are a good many Nonconformists in this House, and some sent especially to represent the Nonconformists. But we are constantly told that we don't know anything about their minds, but that hon. gentlemen opposite do, and to-day the hon. member for the University of Oxford, of all men living, has undertaken to answer for the Nonconformists in this matter. My right hon. friend in charge of the Bill is perfectly right. We do object entirely to this proposal for a census of religious profession. We object to it on principle, because we deny the right of the State to make inquisition into the religious opinions of the people. (Hear, hear.) If any one were to propose a census of political opinion, and that columns should be prepared under which every man should return whether he is a Conservative, or Liberal-Conservative, or Liberal, or Radical, or Home Ruler, or Fenian, he would be at once laughed out of court with scorn. But to demand a man's religious opinions would be a still greater invasion of the liberty on the subject. (Hear, hear.) Besides which such a return would be absolutely misleading. Hon. gentlemen opposite know as well as I do, and no doubt deplore as sincerely as I do, the fact, that there are millions of people in this country who belong to no Church, who never frequent any place of worship, who are outside all our religious organisations. And no doubt tens of thousands of these, ashamed or unwilling to acknowledge the fact, would enrol themselves as Churchmen, and so swell by a purely fictitious return the apparent numbers of the members of the Church of England. No doubt it is for the sake of some such miserable triumph as this that hon. gentlemen opposite so strenuously contend for this kind of census. But they would gain very little real strength by such a device. Many of their adherents would prove very much like the man of whom I have heard, who, when committed to prison for some crime, was asked—as I believe was at one time the custom in our prisons—'Of what religion are you, my man?' and who drew himself up in great indignation, and replied, 'Religion, sir, I am of no religion; I belong to the Church of England.' (Cheers and laughter.) So I have no doubt a great many of the adherents whom hon. gentlemen opposite would gain by the process would be of the same class—men who are of no religion, but who belong to the Church of England. I am glad the Government resist the proposal of the hon. and gallant gentleman, and I need not, I am sure, express a hope that they will firmly adhere to their Opposition." (Cheers.)

Mr. HUBBERT said that such a census as the hon. member had proposed would be very misleading, and would really not effect the object he had in view. We knew that Nonconformists objected to such a return; and, knowing their feeling on this question, he thought we might fairly come to the conclusion that not a large number of them would con-

sent to state what their religion was. Therefore, the proposed return would not be of a trustworthy character. The hon. member did not propose to put a penalty on a person who refused to state what his religion was. He thought the hon. member did not go far enough. If he desired a religious census, he ought to propose to put a penalty on every person who refused to state his religion. But he thought the people of this country would strongly object to a penalty for such a purpose. Was religious profession a matter for the State to inquire into? He held it was not. [Captain AYLMER observed that in Ireland a return would be asked for of people's religious profession.] He knew that there was a schedule for Ireland, in which it was proposed to ask what people's religious opinion was in that country; but we knew that Ireland was in a very different state from England. The vast majority in Ireland were of one religion, and there was no objection on the part of the minority to such a census. Therefore he thought the Government were perfectly justified in refusing to accede to the proposition of the hon. and gallant gentleman. It was said that when a Nonconformist went to Canada, Victoria, or any other of our colonies, he was quite willing to join in a religious census. The reason why he objected to do so here was because there was an Established Church here, but there was no Established Church in the colonies. The return asked for by the hon. and gallant gentleman would be misleading, because many who really belonged to no religion at all would say that they belonged to the Established Church. He thought it was very satisfactory that this matter had been discussed in a moderate tone. He hoped the Speaker would now be allowed to leave the chair. (Cries of "Divide.")

Mr. PREDIE was not satisfied with the explanation given by the hon. gentleman as to the reason why there was to be a religious census for Ireland and not for England and Scotland. If they attempted to determine the question of disestablishment by a census they would make a mistake. It was not a question of counting heads; disestablishment was a question of right or wrong, and not of numbers. A religious census would give great offence in Scotland. If a penalty was attempted it would be resisted; if no penalty was imposed the census would be utterly unreliable. He ridiculed the notion of a religious census in England, and said that the proposal to take a religious census was a mere attempt to buttress up the Establishment by including as members of it those who were of no religion at all.

Mr. NEWDEGATE pointed out that the hon. member who had just spoken would not apply the numerical test to this question; but he would apply it to politics. (Hear, hear.) This was an inconsistency to which they were accustomed from hon. members opposite.

Mr. M'LAREN denied that the Nonconformists were opposed to an accurate census, if such a thing could be obtained. They held that it was impossible that such a census could be obtained. The Nonconformists objected to this religious census because it would not be accurate. If the Irish people as a body desired a religious census no one could object; but the Dissenters of this country got nothing from the Government and would accept nothing from the Government, and they could not recognise the right of the Government to come to them and ask them what their religious faith was.

Sir H. TYLER concluded from the language of the Dissenters that afternoon that they were afraid of the truth, and that if they did not connive at the *suggestio falsi* they were, at all events, not averse to the *suppressio veri*. He had no doubt, for his own part, but that the return on the question of religious belief would be perfectly trustworthy. He was rather sorry to see so few Irish members present, for if a religious census was to be made in Ireland, and not in England, they might make another Irish grievance of it.

The House divided, and the numbers were—

For the amendment	27
Against	97
Majority against	70

The House then went into Committee on the Bill, which was afterwards read a third time.

THE CLERGY AND NATIVE POLICY.—Rev. T. W. Smith, rector of Wynberg, thus writes in the *Cape Argus*, of Aug. 17:—"I write very reluctantly, with a sad heart, and only from the feeling that if nobody else will, I must. It is true, indeed, that the clergy of the South African Church are all on the side that, for the moment, is popular and powerful on the 'Native Question?' If so, I venture to think that the fact is deplorable. That ministers of Christ almost 'to a man' should cast in their lot against the harassed natives, can be nothing less than a disaster to the Church. Better far that she should forfeit the support of the rich and great than that this should have happened. What will they say in England? Where, they may well ask, is the spirit of Selwyn? The good, courageous Bishop of Graham's Town seems almost the only representative amongst us of the mind that was in that truly Christ-like pastor of New Zealand, who, like a Good Shepherd, dared boldly to espouse the cause of the despised native, and to cling, amidst a storm of contumely, to the cardinal principle of Christianity, 'Do unto others as ye would they should do unto you.' For my part, I cannot see the use of continuing to preach certain definite precepts of Christianity, if we are prepared to run away from them whenever they are brought to a practical test."

THE CHURCH AND THE STAGE.—The *Aberdeen Herald* writes:—"A novel and highly interesting dramatic representation took place the other evening down in Cornwall. The Rev. Mr. Jackson, of St. Ruan Minor, is desirous of having an organ for his church, and this becoming known to several members of the theatrical profession who happened to be spending a holiday in the neighbourhood, they offered to give an entertainment to help the reverend gentleman to attain his object. The offer was gladly accepted. The play selected was *Romeo and Juliet*, Madame Modjeska playing the heroine, and Mr. J. Forbes Robertson, of the Haymarket Theatre, the hero. The following other members of the family of Mr. Forbes Robertson, the well-known actor, also sustained parts—Mrs. Val Brouley, who played the nurse; Mr. Ian Robertson, stage manager of the Prince of Wales Theatre; and Mr. Norman Robertson. The novelty of the performance consisted in the circumstance that it took place in the grounds of the rectory, and was an *al fresco* entertainment. The weather was beautiful, and as the natural moon (not the stage article) cast its pale light upon the different scenes the effect was very striking, and rendered the admirable acting all the more realistic and life-like. A handsome sum was realised by the performance."

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THE Nonconformist and Independent.

[Combining the Patriot, Nonconformist, and English Independent.]
THURSDAY, SEPTEMBER 9, 1880.

THE END OF THE AFGHAN WAR.

THE great battle has been fought and won. The victory of General ROBERTS is complete, and, let us hope, final. As a military achievement it is brilliant in the extreme; the march, the relief, and the battle will long be talked of in the East as among the most splendid of the feats of arms whose long catalogue our Indian history records. There is not much that is glorious in the political record of the growth of our Indian Empire; much of it is difficult for an Englishman of our generation to read without burning shame; but the military achievements of our generals and troops in successive generations, on the whole, are without parallel in the history of the world. General ROBERTS has renewed the ancient glories, and has abundantly repaired the damage which, without doubt, our prestige in Asia has suffered through the blunders and disasters which have attended the iniquitous enterprise to which Lord BEACONSFIELD'S Government committed the country, and from which Mr. GLADSTONE'S Government has had the courage and firmness to withdraw. The swiftness and directness of the march on Candahar; the earnest eagerness of the troops as they pressed on, with but one thought in their hearts, that the foe might remain to await their shock; and then the tremendous rapidity and force of the blow which fell like a thunderbolt on Ayoub's victorious army, and shattered it, driving the scattered fragments forth to be swept up by the cavalry of General GOUGH, are worthy of the heroes of Plassy and Assaye. Englishmen may breathe freely again as they think of their Eastern Empire, and feel sure that the awe of their military prowess which is on the Indian princes and people, and which is worth more to them than a vast army, is now fully restored. And it is lawful for us as Christians, as the soldiers of the Prince of Peace, to give thanks for such a victory as this, for it would be hard to estimate the myriads of lives, and the measure of human suffering and misery, which such a decisive blow at this crisis will spare.

The political results of the victory it would be hard, indeed, to calculate. We may best measure them by trying to conceive of the task which would have been before us, had the telegraph brought to us the news of a defeat or even of an indecisive engagement. It would not be too much to say that it would have placed in the gravest peril our whole Indian Empire; and no Englishman could contemplate the chances of such a catastrophe without grave anxiety. Ayoub's army was strongly posted, and on its chosen ground. It was composed of troops which had proved their prowess, and were flushed with a double victory. In numbers it vastly exceeded the army of General ROBERTS, and its artillery was far weightier than ours, and admirably served. The chances were all in its favour. But nothing could withstand the prompt and daring rush of the assailants, among whom the Highlanders seem specially to have distinguished themselves. There was some stern fighting among the vineyards with which the hill slope on which Ayoub was posted was covered; but when our men appeared on the crest of the Baba Wali the battle was over, the enemy broke up and fled in every direction, and AYVOUB KHAN unfortunately escaped towards the Helmund. It is happy for him that he did not fall into our hands, else a stern retribution would have been exacted of him for the base murder of MACLAINE, which is the one lamentable incident in a most opportune as well as brilliant victory. Nothing could be more fortunate than such a thorough and conspicuous triumph of our arms at this crisis. It enables us to carry out our policy of

withdrawal from Afghanistan with dignity as well as prudence, and takes from it all appearance of constraint. We withdraw now in the hour of victory, when the whole country is at our feet. It will be understood wide and far that we withdraw because it is just and righteous to withdraw, and because we prefer to have Afghanistan as a friendly neighbour, and not as a sullen dependent or a helpless slave. We hold that it was a noble and courageous act in the Government to persist calmly in the evacuation in face of the disastrous defeat of General BURROWS; but the rapid march of General ROBERTS, and his prompt chastisement of the victors, will reassure many good Liberals at home, who thought the policy a perilous one, and will prevent its being misunderstood in India, to the detriment of our influence over the native princes and chiefs. We withdraw, in fact, with flying colours, and we shall find the truth of the old adage, that nothing succeeds like success.

Most fortunate, too, for the Liberal Government and the Liberal policy, is this triumph of our arms. It shed a ray of bright sunlight on the last day of the Session, and gave to Mr. GLADSTONE a welcome back to the House of Commons which he would value even more than the ringing cheers from opponents as well as supporters which hailed his entrance. The Liberal Government has certainly the luck on its side. The glorious harvest weather has changed our mourning into dancing. It has been worth many millions to the country in the actual value of the fruits of the earth which have been so successfully gathered in. But it has been worth more, perhaps, in the cheerfulness which it has diffused, and the hope that we have entered on a cycle of fruitful years which it has helped to cherish. The Tories were profoundly unfortunate in their years of office. Commercial depression and miserable harvests made their mistakes and disasters doubly detrimental to the country. The Liberals came in on the young flood. Things began to revive as soon as they were in office. Growing activity in trade, and a fair harvest have attended their first Session, and now they have this brilliant victory to crown its close. The stars are fighting for them as they fought against their opponents; and their policy is in tune with the righteousness which directs the world.

Deeply important from this point of view is the answer of Lord HARTINGTON to the deputation of "patriots" who waited on him on Friday last to urge the annexation of Candahar. Of course the recent train of events at Candahar has raised among the military-minded section of society the cry for annexation. A deputation of the "Patriotic Society"—they are not ashamed to profane the sacred name in such a cause—pleaded with the INDIAN SECRETARY to finish the trouble in Candahar by including it in our Empire. Lord HARTINGTON'S reply—"It is not very clear to my mind what right we have to annex Candahar"—conceals under its *naïveté* principles of the first importance. He refused to be drawn as to the intentions of the Government; indeed, he intimated that the matter was still under consideration. But the points on which he touched are the true turning-points of the questions, and the observations which he let fall upon them show that the Government has its eyes clearly on the principles which will direct the issue. There are real and solid advantages to be gained, no doubt; that is a poor annexation which brings no solid advantage to the annexer. But there are two things of the first importance against it. In the first place, it is wrong; and in the second place, it would involve us in responsibilities and entail upon us burdens which in the end would make our position far weaker than it is now. We hope and heartily believe that the Government will maintain a firm attitude against the pleas of the "patriots," whom the events in Afghanistan have not convinced of their folly, and will resolutely set their face against a policy which would be the first step towards placing our frontier on the Russian borders at Asterabad.

THE CLOSE OF THE SESSION.

NEARLY a month after the customary period the Parliamentary Session has come to an end. In many respects it is likely to prove memorable. It was the first Session of a Radical Parliament, destined probably to achieve great results, though there has been a revelation of lawless and obstructive elements which may prove a serious hindrance to the progress of national interests.

The Prorogation Speech, read to a handful of members of both Houses on Tuesday, contains the modest record of measures passed since the new Parliament assembled in May, which would do credit to any Administration after a full Session. It is not merely that they are important in themselves, but they are significant as to their surroundings. They are all strung together in a paragraph

of nine lines. There is first the Burials Bill, which, though a compromise, is the settlement of a grievance which has been before Parliament for twenty years past. Some three years ago some 13,000 of the clergy rose in arms against an arrangement on the same basis, and obliged the Government of the day to succumb to them. Now a Liberal Administration and House of Commons not only silence the clergy, but compel the Lords to take back their restrictive amendments. The liability of employers to their servants has for years been a delicate legislative problem, which Lord BEACONSFIELD and his colleagues were glad to evade. This, also, after something more than fair discussion, has been settled for at least seven years, and there is a general consensus of opinion that the measure is an act of justice to our industrial population. Next we have two measures of legitimate relief to our sorely-trying occupiers of the soil—the bill facilitating the reduction of ground game which is reared at the expense of the farmer and sold for the benefit of the landlord, and the financial scheme that substitutes a beer tax for the duty on malt, against which there has for many years been much clamour. Subsequently mention is made of two measures framed to encourage thrifty habits among the poor, and the Bills “for bettering the condition of merchant seamen and providing for the safer carriage of grain cargoes.” Though all these are moderate and sober measures, they have provoked the most protracted debates, and have wasted valuable time to an extent which, looking back, seems hardly credible.

Comparatively short as the Session has been, it has yielded more important results than even those recorded in the Statute Book. If it has shown on the one hand that the powers of a factious minority can almost paralyse public business, it has, on the other, proved that a resolute and conscientious Government can triumph over such obstacles. The country has abundant reason to rejoice that at the General Election a Liberal majority was returned numerically stronger than the Tories and Home Rulers combined. The Parnellites, whose professed objects have been favoured by the Government, showed themselves both ungrateful and unscrupulous, and on some occasions they openly allied themselves with their traditional enemies to spite their friends. Such action must be peculiarly disheartening to an Administration such as that presided over by Mr. GLADSTONE. The only semblance of excuse for the Home Rulers was that it was part of their programme to bring the Imperial Parliament into contempt. The Fourth Party had no such defence. While ostensibly bent on preserving the conservative elements in our Constitution, their acts were directed to make Parliament a perfectly useless machine. Statesmanship in their eyes consists in preventing political opponents passing not merely good measures, but any measures at all. Great allowance must be made for the bitter disappointment of the Tory party at their signal overthrow in April last. But their venomous animosity to the PRIME MINISTER, and their strenuous efforts to make all legislation abortive, were a shocking revelation. In both minorities patriotism seemed to be absolutely swamped in party feeling. The course pursued relative to the BRADLAUGH incident was not more hypocritical and contemptible than the cunningly-devised scheme of stopping legislation when August came, and the audacious pretence that it was the Government, and not the Obstructionists, who were prolonging the Session. An Administration that has dared on public grounds to set at naught the stupid but tenacious usages of society, and has preferred, at any sacrifice, to pass good measures rather than succumb to grouse and partridge shooters, deserves well of the country.

The great fact of the Session is that a patriotic Ministry, in spite of formidable difficulties, has established its ascendancy. It has triumphed all along the line. This moral influence is not always shed as a halo around a Government backed by a large majority. Such an Administration is sometimes tyrannical. In the present case it is the clear embodiment of public feeling. Through Mr. GLADSTONE'S Cabinet the will of the nation has been vindicated, and tyrant minorities and hereditary insolence have been vanquished. This grand achievement is largely owing to the illustrious statesman whose loftiness of character has placed him at the helm, and whose principles are too firmly held to be shaken by the spite of Toryism, the bitterness of Irish guerillas, or the stolid opposition of territorial magnates. It is hardly less due to the faithfulness of the mass of the Liberal party. That majority has, happily, not been a rope of sand. None have made greater sacrifices for the public weal—none have done more by consistent bearing and self-denying zeal to conserve the British constitution—than that Radical section upon whom political opponents have been pouring out the vials of vituperation as revolution-

ists. During this short Session, unscrupulous faction has done its worst to make fair Parliamentary government impossible. We can now gauge the strength of these opposing forces. They have given the GLADSTONE Administration a moral influence that will, we doubt not, prove to be of inestimable value when political conflict in a more severe form is renewed. The recent intervention of Lord BEACONSFIELD as a JUPITER TONANS was the most ridiculous of fiascos. His lordship's oracular warnings to the peers ended in his going into the lobby with Lord REDESDALE on the Irish Registration Bill. His assertion of the independence of the House of Lords—though successful, by the aid of timid Whig magnates, in the case of the Irish Disturbance Bill—was followed by his precipitate retreat from the field of conflict, on which the Chairman of Committees and his irreconcilable band suffered an ignominious rout. Impartial and patriotic Englishmen may well be content with the close of the first Session of Mr. GLADSTONE'S Parliament. Though intrigue, animosity, and faction have done their worst, the curtain falls upon a stage where the chief actors have, with great *éclat*, fulfilled all their engagements, and at a juncture when a great victory in Afghanistan vindicates the wisdom of their Indian policy, and enables them at length to give it full effect in practical measures.

THE HOUSE OF LORDS.

SPEAKING at Hooton on Saturday to a great Conservative picnic from Liverpool, Lord SANDON referred with indignation, almost with horror, to Mr. FORSTER'S striking remarks on the possibility that a reform of the House of Lords might become a serious political question. A late Tory statesman appeared to regard “that great constitutional chamber” as belonging to the essential framework of the universe; as an embodiment of the laws of nature, which a man has no more right to disparage than he has to speak disrespectfully of the equator or of the Great Bear. But if any question concerning the constitution and powers of the House of Lords should ever be raised—as it certainly will be, and that speedily, in case the experience of the past Session is repeated—neither the defenders nor the assailants of that House will effect much by pious horror on the one hand or by abstract generalisations on the other. Certainly the House of Lords can plead no Divine right, and we are equally sure that the apparent absurdity of giving legislative power to certain gentlemen merely “because they are their fathers' sons would never trouble the minds of practical Englishmen so long as the “great constitutional chamber” were content to serve a useful purpose, and to serve it well. It is wholly a question of expediency, not of first principles at all. Of course there are cases in which first principles obviously and directly affect the question of expediency in such a manner as to practically decide it. Such is the case of slavery, of Turkish despotism, and, we may venture to add, of an Established Church. But the House of Lords does not come under such a category at all. In fact, the need for a second legislative chamber, a need generally admitted by political experience all over the world, arises from the fact that first principles and a too swift logic in their application, are often very dangerous tools in the hands of fallible mortals. A check is needed, not to resist the popular will, any more than the fly-wheel of an engine is intended to resist the steam, but rather to assure the practical and useful action which the popular will itself desires. Does the House of Lords in this country serve this purpose as well as, or better than, anything which could conceivably be put in its place? If it does, it is unassailable. If it does not—go it must.

Judging by this standard we hold that the conduct of the Upper House during the Session just expired has been in several instances indefensible; and we do not wonder that in many quarters a cry has been raised for a drastic reform either of its constitution or its powers, or of both. The Irish Disturbance Bill, for instance, was no raw project of revolutionists, which might with advantage be put off for reconsideration. It was a temporary, partial, tentative measure demanded—or, rather, we might say almost piteously begged for—by a responsible Government, in order to facilitate the preservation of peace in prospect of a sharp emergency. Not only so, but it was drawn upon the lines of a custom legally binding in the province of Ulster. It was not a case in which delay meant merely reconsideration. It was of the essence of the measure that it should be passed immediately; and its rejection tended at once to abridge that distance between peace and civil war which, as the Peers had learned on high authority, was already “measurable.” It is impossible to justify the action of the Lords in this matter, except upon the assumption that their rights and their respon-

sibilities as legislators are morally and practically, as well as formally, co-equal with those of the Commons.

But that such an assumption is false ought to be evident from the fact that the ill-humour of the Peers has no more effect upon the fate of Ministries than has an eclipse of the moon. In regard to the Burials Bill, the Employers' Liability Bill, and the Ground Game Bill, the action of the Lords has been more in accordance with their practically limited authority. But seeing that discussion on these subjects is of very long standing, they may fairly be said to have given a great deal of needless trouble by their futile amendments. Moreover, it is no doubt owing to the obstinate prejudices of the Peers that these Bills are in several respects less accordant with public opinion than they might have been. Besides the tone of the debates, and conspicuously the rejection of the Irish Registration Bill, showed a desire to maintain the impossible position that the hereditary chamber has in all respects an equal voice with the House of Commons. Now, this may be true according to the forms of the Constitution, but it has long ceased to be practically true; and the sooner the Peers are content to recognise facts, the more likely will they be to retain their outward dignities and formal prerogatives. We need not wonder at the scorn with which ambitious noblemen reject the notion that they are to “register the decrees of the House of Commons.” Nevertheless, they may rest assured that in nine cases out of ten, this is very much what is expected of them. Still, when the tenth case comes, it affords them work that they need not by any means despise.

Sometimes a Bill leaves the House of Commons inconsistent with itself, sometimes at unintentional discord with other laws. Sometimes the smallness of a majority in the Commons and the growth of opposition outside suggest the advantage of delay. In all such cases—and others will occur to our readers—it is an unquestionable advantage to have a second chamber to remedy defects of haste, or oversight, or incomplete determination of public opinion. The question whether the House of Lords is fitted for such work cannot be decided by the experience of the past. It must depend upon the disposition of the Peers to accommodate themselves more and more to time and circumstance. Their House, equally with that of the Commons, is the product of historic evolution. The differentiation of powers resulting from that long process has made the Commons, more or less imperfectly, an embodiment of the forces which resistlessly determine the course of legislation; while to the Peers has been assigned the place of a balance-wheel. They may not have quite awakened up to the truth yet. But it does not follow that they will not do so; and all who estimate aright the enormous advantages of following lines of natural growth, in other words the line of least resistance, will, with Mr. GLADSTONE, think once, and twice, and thrice before they have recourse to any new invention. The gilded descendants in constitutional if not in linear genealogy of the grand old barons who once constituted the whole people within the pale of equal rights have still traditions, and associations, and habits which may well fit them, especially when reinforced by old lawyers and wearied debaters from the Commons, to form such a court of revision as we need. Besides, they are every way much better there than swarming on the benches of the Commons, where they would assuredly be found if hereditary rights were exchanged for elective. But, after all, everything depends on recognition of the fact that the Lords and Commons are *not* co-ordinate branches of the Legislature, but that, behind all decorous legal fictions, the former are subordinate to the latter.

There is little to add by way of supplement to what is said above on the great military event of the week which has made of AYOUB KHAN a harmless fugitive, has strengthened the rule of ABDUR RAHMAN in an unexpected manner, and has enabled the Indian Government seriously to consider the policy of withdrawing wholly from Afghanistan. It is of good omen that General PHAYRE'S force, got together at an enormous expense, but unable to move forward till too late to be of real service, in consequence of the total want of transport, has been ordered back to Quetta. We are glad to see that a recent annexationist finds overwhelming reasons why Candahar should as soon as possible be abandoned by our troops, and Quetta become our most advanced position. The complete rout of AYOUB KHAN has produced a great impression throughout Southern Afghanistan, where no further large gathering of the tribes is expected to take place “for a long time to come.” It is probable that the new AMEER would not, for a year or two at least, have recovered Herat, but AYOUB KHAN'S rash march to Candahar has removed the most serious obstacle. Meanwhile, the troops under General STEWART have continued their

leisurely retreat through the Khyber Pass, and are now on the Indian side of the "Scientific Frontier." It remains to add up the enormous bill, to meet which at least seven millions sterling is likely to be drawn from British pockets.

The grave importance which the Government attach to the unsettled points of the Eastern Question is indicated by three paragraphs of the Prorogation Speech being devoted to the subject, though the information they contain is more vague than could have been wished. The Governments which were parties to the Treaty of Berlin, we are told, "have communicated to the SULTAN their judgment on the means of bringing to a satisfactory settlement the Greek and Montenegrin Frontier Questions, on the administrative organisation of the European provinces of Turkey, and on the principal reforms required in the Asiatic provinces inhabited by Armenians." For the settlement of these difficulties, HER MAJESTY, though the Treaty has not yet taken effect, "continues to place reliance on the fact that the concert of Europe has been maintained." As to the Montenegrin Frontier Question there have been "unfortunate delays." But according to unofficial reports all the ships destined to take part in the naval demonstration at Ragusa have assembled except those of France, which somewhat mysteriously holds back; while we hear from Constantinople that the Porte has formally announced to the Great Powers that the Albanians have accepted the cession of Dulcigno to Montenegro, and that orders have been sent to General RIZA Pasha to surrender it. The settlement of the other questions at issue will evidently take much more time, and these will no doubt occupy much of the attention of Earl GRANVILLE and Sir CHARLES DILKE during the recess.

Meanwhile Baron HAYMERLE, the Austrian Minister of Foreign Affairs, is taking counsel with Prince BISMARCK at Friedrichsruhe, with a view to prevent dangerous Oriental complications, which Vienna papers interpret as a compact that, should war break out between Turkey and Greece, Austria should be at liberty to occupy the sandjak of Novibazar. Now that the dull season has commenced such reports will abound. Neither of the masters of these statesmen allow themselves rest. It is the chosen period of great army manoeuvres, when the hapless soldiers who compose the multitudinous forces of the Emperors of Central Europe are called out to endure the fatigues of mimic campaigns. European militarism, alas! knows no repose.

The incidents connected with the CZAR's departure to the Crimea are a disagreeable surprise. It was thought necessary to employ as many as 40,000 persons—troops, officials, and employes—to guard the long line of railway from St. Petersburg to Livadia during the Imperial journey, which, coupled with the fact that the chief revolutionary organ has reappeared in the capital, is, we fear, a proof that the Nihilists have not yet been crushed by the wise policy of General LORIS MELIKOFF.

The formal announcement that Tahiti, or rather the Society Islands, have just been annexed to the French Republic has a novel aspect. Some time since Queen POMARE, who since 1842 has remained under French protection, died. The King (POMARE V.) and his subjects have now consented to become the subjects of France—the former retaining his honorary title. The change will probably make little difference. French rule in Tahiti has been of a mild type. For the most part, notwithstanding the intrigues of the Romish priests, the rights of conscience have been respected, although the natives are mostly Protestants. Tahiti, magniloquently says the *Temps*, "is called upon to enter into the *Grande Famille Française* on a footing of equality," and will, ere long, be represented in the Chamber of Deputies at Paris!

The story of the last days of the first Session of the new Parliament is told elsewhere, but one or two remarkable incidents that preceded the final scene deserve to be put on record. On Friday the relations of the two Houses were a somewhat menacing aspect, arising in the main from the audacious action of Lord REDESDALE and his ultra-Tory friends. When the consideration of the Lords' Amendments to the Ground Game Bill came up in the other House on Friday, Sir W. HARCOURT treated them somewhat cavalierly. By his advice the right of the occupier to have one gun in use for thinning hares and rabbits was altered to two—that is, two persons could shoot at once; and his opportune story of Farmer GILES, who with some others was indicted for knocking down but not carrying away hares on his farm, where there were some 300 of them to ninety acres of barley, sufficed to get rid of the proposed "close time." After Mr. RODWELL, a Conservative, had frankly avowed that nineteen out of twenty cases of differences between landlord and tenant arose on this unfortunate game question, the

proposal of their lordships was negatived without a division.

On the same day the peers meekly accepted the better judgment of the Commons in respect to the Employers' Liability Bill. They consented to the restoration of the provision making employers liable for the acts of subordinate agents, and accepted the suggestion that it should remain in operation seven years, instead of two, as carried in the Upper House by Lord BEACONSFIELD.

While this was going on, the Commons were discussing Mr. PARNELL's proposal to "tack" to the Appropriation Bill the sixth clause of the Irish Registration Bill, that had been so summarily thrown out elsewhere. In opposing this motion, which was subsequently rejected by fifty-eight to twenty-three votes, Mr. FORSTER made a speech which has become famous. The CHIEF SECRETARY for IRELAND said:—

I hope the House will not think that the Government in any way approves of the action of the House of Lords. We very much regret it. I must confess that the majority of the House of Lords has shown little consideration to this House or to the interests or wishes of the people of Ireland. (Cheers.) I am of opinion that we ought not to meet the House of Lords in the way the hon. member proposes, but, on the other hand, the majority in the House of Lords must not be surprised if such an interference as this with our endeavour to change the mode of electing our members in the way we think desirable—not so much an interference as a contemptuous refusal to consider the question—(cheers)—should lead many men in this House and out of it to consider whether, if we have a frequent repetition of such action, we may not think some change in the constitution of the House of Lords necessary. (Loud cheers.) I confess that the only reason given for this action does not seem to be any justification for what was done. If that course were taken often it would make the proceedings of the Legislature difficult, and not altogether comfortable. It seems to me that this is a matter in which *noblesse oblige*, and that the House of Lords ought not to allege personal convenience as a reason for not thoroughly considering a measure sent up from this House. (Cheers.) It cannot be forgotten, also, that we are the representatives of the people—(loud cheers)—and that the power which the House of Lords possesses is simply owing to the accident of birth. (Renewed cheers.) That being the case, I do not think it is too much to ask when the House of Commons, with all its enormous labours, sends up measures to the House of Lords, that that House should, even at some personal inconvenience, give the necessary consideration to those measures.

It is not surprising that this language of Mr. FORSTER excited considerable alarm in the breast of the timid leader of the Opposition. But the protest of Sir STAFFORD NORTHCOTE did not deter Sir W. HARCOURT and Mr. BRIGHT from taking the same line when the question of the salary of Lord REDESDALE—who, according to Mr. T. O'CONNOR, carries thirty-five peers' votes in his pocket—came up. The HOME SECRETARY spoke of his lordship as a man who "had completely absorbed into himself the spirit of unmitigated despotism," and showed "a sheer inability to understand the situation"; while the CHANCELLOR of the DUCHY of LANCASTER gravely hinted that there might be occasions for the House to discuss some very great questions with the other House, and when that time came he hoped the House of Commons would be willing to sustain its character and to assert its rights.

Mr. BRIGHT, in the course of his speech, remarked that the House of Lords, after a rather passionate exercise of power, had a time of great calm, when it was accessible to reason. This statement was entirely justified by the events of that day and Saturday. The Lords accepted both the Burials Bill and the Ground Game Bill as sent up to them. This ended the difference; and all that remained was to pass the Appropriation Bill, allow the remaining measures to go quietly through their several stages, and listen to the Prorogation Speech, which on Tuesday dismissed the long-suffering Parliament.

MIRACLES AND PILGRIMAGES IN IRELAND.—The Dublin correspondent of the *Pall Mall Gazette* (Tuesday) says that the chapel of Knock, county Mayo, is still being visited by large crowds, who await the re-appearance of the apparitions, and allege that they have been cured in doing so. The village, but the merest hamlet ten months ago, is now a considerable town, with hotels. The passenger traffic has been sufficient for six months past considerably to have swelled the dividend of the Midland line. There were 15,000 visitors to the town on Lady-day. A committee of ecclesiastics appointed to inquire into the phenomena have not yet reported, and pending their report the Roman Catholic clergy abstain strictly from giving any opinion upon the manifestations. The occurrence of a second "apparition" at Ballyraggett, in the county of Kilkenny, drew a large number to that place on Sunday. The chapel where the scenes are said to have occurred, that of the Rev. Thomas Walsh, is situated on a rising ground, and at least a dozen persons say they saw the figure full size, white, resembling a statue, projected from the wall. Inside the chapel a brilliant star was seen over the altar, "like a ball of fire." Others declared they witnessed groups of angels round the figure. As usual sick persons are gathering to this spot also, and, expecting a concourse as at Knock, the Central Railway Company are giving return tickets at single fares, and tents are pitched at the chapel gate, and stands erected for the sale of rosaries, statues, and religious pictures, as well as of refreshments for the pilgrims. It is thought by some that Ballyraggett will soon vie with Knock as a place of devotion.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, TUESDAY.

MR. GLADSTONE came down to-day to witness the closing hours of a Session on which, with all its turmoil and its temporary disappointment, he may well look back with satisfaction. It was not his first appearance in the House since he left it in circumstances that gave rise to fears that he might never enter more. The Session had one more vigorous throb of life on Saturday—not one of those Saturday sittings which have marked previous Sessions, and which are devoted to the advancement of unopposed Bills. The occasion was truly created for the purpose of passing the Appropriation Bill through its last stage. But it was seized by indefatigable members to bring about important debates on great questions. Those two great patriots and distinguished statesmen, Lord Randolph Churchill and Mr. Ashmead-Bartlett, were alike eager for another tussle with the Government before they parted. On Thursday Lord Randolph Churchill had given notice that on the third reading of the Appropriation Bill he would call attention to the disaster which General Burrows drew upon himself, and would frame thereon an indictment against the Indian Government. This is a question which Sir Henry Wolff has rather made his own; for long experience of the ways of Conservative Governments led him to the conclusion that Lord Hartington had been guilty of suppressing despatches. This belief he had hinted at through a long series of questions. The more masterful nature and younger enthusiasm of Lord Randolph Churchill, impatient of the trammels of an ordinary question, ran in advance of his older companion, and he gave the notice mentioned above. On Friday there came news of the brilliant conclusion of General Roberts' march by the crushing victory over Ayoub Khan. This was bad for Lord Randolph Churchill's motion, inasmuch as it triumphantly vindicated the policy of the Indian Government—a policy which Lord Hartington had declined to interfere with, in spite of mutterings of evil from Sir William Palliser, and terrible predictions on the part of home-staying military officers of Conservative proclivities. A young man of less nerve than Lord Randolph Churchill would probably have withdrawn his motion, and been grateful for an opportunity of retiring into obscurity. These are, however, weaknesses from which the leader of the Fourth Party is entirely free. He had prepared his speech, and would deliver it, though he found it necessary to preface it with congratulations to Lord Hartington on the triumphant vindication of that policy which he had in vain striven to have altered.

This was funny, but it was not nearly so comical as to hear Lord Randolph gravely tendering to Mr. Gladstone the "humble congratulations" of himself and his colleagues. Mr. Gladstone, with grave courtesy, kept his countenance; but below the gangway on the Ministerial side there were broad smiles, which Lord Randolph treated with the contempt they deserved. Capabilities for admiration of high qualities apart, there can be no doubt that the Fourth Party heartily welcomed Mr. Gladstone back to his old place. He is much better suited for the fostering of their peculiar talents than is Lord Hartington. Since Mr. Gladstone has been ill, these young men have more than once tried to "draw" Lord Hartington, as they were accustomed to "draw" the more emotional Premier. But after awhile they gave it up, finding that, on the whole, it did not pay. Not only did they altogether fail to disconcert or move Lord Hartington, but the noble Marquis had begun to develop a quiet but effective way of disconcerting them wholly new in their experience as "a party." They were unfeignedly glad to see Mr. Gladstone back, and will, no doubt, as early as possible next Session, begin their old game.

It did not fall to the Premier's lot on Saturday to make answer to this demonstration on the part of the Fourth Party. As the topic dealt with the affairs of India, Lord Hartington replied, in his usual manly and matter-of-fact way. It was on a question of foreign policy raised by Mr. Cowen, and illuminated by Mr. Ashmead Bartlett, that the Premier broke silence. Mr. Cowen's speech was marked by all his customary eloquence and fervour, and—it must be added, with the profoundest respect for his integrity and singleness of purpose—with all his usual distortion of vision when regarding any landscape over which the figure of Russia looms. Mr. Gladstone evidently thought the speech worth answering, and he threw himself into the task with an energy that had about it much of the freshness and strength of the breezes he had lately met in the northern seas. The speech was not only remarkable as being delivered by a convalescent septuagenarian on returning to active life, but for its momentous character as a declaration of Imperial policy. Its effect in Turkey will probably be equal to the doubling of the fleet which is to rendezvous at Ragusa. It was the writing on the wall which will make known to the Porte that the time is past for shuffling. It is a long time since, from the Treasury Bench in the House of Commons, words had been spoken at once so strong, so straightforward, and so novel when applied to the Eastern Question. The whole gist of it was that unless the Porte is prepared "in some tolerable manner," to discharge its duties towards its subjects, the integrity and independence of the Empire must learn to shift for themselves. This declaration of common-sense policy was received with prolonged cheering from the Ministerial benches. On the Opposition side it was felt, with something like mournful despair, that they spoke the doom of the worst form of oppression and dishonesty which, by grace of rivalry between

the Great Powers, has hitherto been permitted to pass for Government at Constantinople.

Mr. Ashmead-Bartlett had spoken before Mr. Gladstone rose, and what he thought on the subject will remain for future expression. It is possible that at the moment grief had left him tongue-tied. If other influence in that direction were needed, it would have been found in the crushing exposure of his ignorance and general lack of intelligence which the Premier, in the exuberance of his spirits, had condescended to make. It is not the first time the right hon. gentleman has tackled Mr. Ashmead-Bartlett. But if the latter has any vestiges of appreciation, this will surely be the last on which such occasion will be furnished. The member for Eye's contortions of partially-grasped truths, and the general be-muddlement of what he would probably call his mind, appear to have an irresistible attraction for Mr. Gladstone. It seems a paradox, but it is merely a fact, that no one in the House except the Prime Minister pays the slightest attention to the honest and well-meant maunderings of this indifferent successor to the lamented Mr. Urquhart. Mr. Gladstone, having a little leisure, and being in abnormally high spirits, took Mr. Ashmead-Bartlett and (of course in a Parliamentary sense) shook him as a mastiff might play with a toy-terrier. The House was delighted to see its leader in this happy frame of mind, and laughed consumedly at every fresh point; the fun growing uproarious when it was discovered that Mr. Bartlett, with ludicrously grave countenance, was rapidly taking notes with evident intent at some future time to extinguish the venturesome Premier by a final retort.

The House of Lords, also sitting on Saturday, preserved that condition of docility which during the two previous days had enabled it to accept, with feeblest protest, the alterations roughly made by the Commons to its amendments of important Bills. In a manner that contrasted strangely with the truculent attitude temporarily assumed under the leadership of Lord Redesdale, noble lords opened their mouths and shut their eyes, and swallowed whatever the Commons sent them. Thus Saturday passed in interesting and important labour. On Monday the Lords met for a few minutes (there were as many as five present) and passed through all its stages the Appropriation Bill, thus making possible the prorogation to-day. This latter was an event accomplished with the usual ridiculous formula. There were, as usual, five members of the Upper House, attired in ugly red cloaks slashed with ermine, each adorned with a full-bottomed wig topped by a three-cornered hat. The clerk standing by the side of the table read the Royal Commission appointing these five noble Lords to act as proxies for the Queen, and gave the Royal Assent to certain Bills. At each name recited, the clerk bowed low to one of the figures seated on a bench before the Woolsack, and one by one, as the names were called, a hand stole from under a cloak and solemnly lifted a three-cornered hat. For those who have never seen the ceremony it is interesting, as the Lord Mayor's Show may be. But to the crowd of Commons standing at the Bar, with Mr. Gladstone, Mr. Bright, and Lord Hartington in the forefront, the real interest lay in the paragraph in the Queen's Speech containing a list of accomplished measures which will, through all time, bear testimony to the honest intention and untiring labours of the first Session of the great Liberal Parliament.

PROROGATION OF PARLIAMENT.

PARLIAMENT WAS ON Tuesday formally prorogued by Commission. The following is the Queen's Speech read on the occasion:—

MY LORDS AND GENTLEMEN,

It is with satisfaction that I find myself at length enabled to release you from your arduous labours.

I continue to receive assurances of the most friendly character from all foreign Powers.

The failure of the Sublime Porte to execute, according to its engagement, a plan which was agreed upon in April last for the determination of the Ottoman frontier lying towards Montenegro has caused unfortunate delays in the settlement of that question, and the Treaty of Berlin has not yet taken effect in other points of importance which remained open at the commencement of the Session.

The Governments which were parties to that Treaty have communicated to the Sultan their judgment on the means of bringing to a satisfactory settlement the Greek and Montenegrin Frontier questions, on the administrative organisation of the European provinces of Turkey, and on the principal reforms required in the Asiatic provinces inhabited by Armenians.

For the attainment of the objects in view, I continue to place reliance on the fact that the concert of Europe has been steadily maintained in regard to the Eastern question, and that the Powers which signed the Treaty of Berlin are pressing upon the Sublime Porte, with all the authority which belongs to their united action, the measures which in their belief are best calculated to ensure tranquillity in the East.

I have not been unmindful during the few months which have elapsed since I last addressed you of the considerations which I have stated would guide my policy on the North-Western frontier of my Indian Empire. Measures have already been taken for the complete military evacuation of Northern Afghanistan, and some progress has been made towards the pacification and settlement of the country.

A renewal of hostilities by the Afghans, under Ayoub Khan, has rendered necessary further military operations in Southern Afghanistan. The prompt measures taken by the Government of India for the relief of the garrison of Candahar and the conspicuous ability and energy displayed by my officers and troops in the execution of these measures, resulting in the brilliant victory recently gained by the gallant force under the command of Sir Frederick Roberts, will, I trust, speedily bring to an honourable termination the war in that division of the country.

I regret that it has not hitherto been possible to give you such information on the general state of Indian finance, and the recent miscarriages in presenting the accounts of military expenditure as you would justly require before entering

on a practical consideration of the subject. You may, however, rest assured that I shall redeem my pledge to supply you with this information at the earliest period in my power.

No advance has recently been made in the project of a South African Confederation, nor could advantage arise from endeavours to press it forward, except in proportion to the favourable movement of public opinion in that portion of the Empire. The general state of affairs in South Africa is, however, on the whole, satisfactory, except in Basutoland, where I trust that a moderate and conciliatory policy may allay the agitation caused by the enforcement of the Disarmament Act.

GENTLEMEN OF THE HOUSE OF COMMONS,

I tender to you my thanks for the liberal provision which you have made to meet the charges of the public service.

MY LORDS AND GENTLEMEN,

I acknowledge, with thankfulness to the Almighty, the happy continuance during several weeks of fine weather for securing a harvest which gives in many places a reasonable promise of abundance. I am thus enabled to anticipate both a further revival of trade and some addition to the revenue of the country for the year; and I dwell with especial pleasure upon the probable improvement in the condition of the people of Ireland, who have so seriously suffered from previous failure of the crops.

I rejoice also to observe that, notwithstanding the lateness of the period at which you began your labours, your indefatigable zeal and patience have enabled you to add to the Statute Book some valuable laws.

I refer particularly to your settlement of the long-contested questions relating to the subject of Burials, to the Education Act, and the Act for the better determining the Liability of Employers; and to these I would add the Act relating to Ground Game, the repeal of the Malt Duty, the Savings Banks Act, and the Post-office Money Orders Act, and the measures for bettering the condition of merchant seamen, and providing for the safer carriage of grain cargoes.

I trust that these measures may, under Divine Providence, contribute to the welfare and prosperity of my people.

RUGBY AND "FOX HOW"—FORTY YEARS AFTER ARNOLD.

FEW finer poems exist—in the class of small elegiac pieces—than Matthew Arnold's verses on his father, the celebrated Dr. Thomas Arnold. They are entitled, "Rugby Chapel, November, 1857," and are found in the second volume of the "Poems." I was vividly reminded of them lately while visiting at Rugby. Entering the School Chapel from the quiet street you are shown the chair and table once used by the great head master when he sat at lessons with his Sixth Form.

But these souvenirs do not exert the chief spell of the place. You must pass in. Above you still remain the lines of Greek which Tom Brown found too much for him when he first saw them. The chapel has been enlarged since the days of that redoubtable boy who threw the "Slogger." The altar is placed further back, and the Communion Table no longer covers the spot on which Tom came to kneel in sorrow years after he had left the school. But that spot retains to-day the fascination it has possessed for thousands in years gone by. For the name of THOMAS ARNOLD is still to be read on the pavement of the nave—above the silent form which, while life remained, lacked no faculty or grace to body forth the strong soul within.

The evening is shedding its early dusk over the new and the old painted windows, and over the grave itself. But the little knot of visitors do not quickly disperse. Some have come a long way, and all have come with fond hearts, to look at the place where Arnold sleeps. It is not, as when the poem was written, an "autumn evening," nor does it "coldly, sadly descend." Some other features of the poetic description are also wanting, but the words must be recalled:—

"The elms

Fade into dimness apace,
Silent;—hardly a shout
From a few boys late at their play!
The lights come out in the street,
In the schoolroom windows—but cold,
Solemn, unlighted, austere,
Through the gathering darkness arise
The chapel-walls, in whose bound
Thou, my father, art laid."

One envies the privilege offered to Tom Brown by "the little housekeeper" of having the key, and coming all alone into the presence of the dead. But what need! He who sleeps here loved the air and the light, and all fellowship of true feeling and action with men. He was no solitary. He was too real and too earnest to desire a life of dreamy meditation, or to play the part of whining anchorite. He never desired that his experience of human life should be so arranged as to produce only soothing and grateful sensations. He wished rather to be a workman of strong hand and sound heart in all undertakings. And what he was he, doubtless, now is

"Somewhere, surely, afar,
In the sounding labour-house vast
Of being."

Everything in the promises of the Gospel encourages us to echo the hope of the poet-son concerning his sire:—

"Yes, in some far shining sphere,
Conscious or not of the past,
Still thou performest the word
Of the Spirit in which thou dost live—
Prompt, unwearied, as here!
Still thou upraisest with zeal
The humble good from the ground,
Sternly represses the bad!
Still like a trumpet, dost rouse
Those who with half-open eyes
Tread the border-land dim
'Twixt vice and virtue; reviv'st,
Succourest!"

To the grave of one who deserved this language, not

from filial piety alone but from his strongest opponent, one need not wish to go disconsolate. We stood awhile at the spot, and thought of the Sabbath morning in 1842, when the news of Arnold's death spread like the shadow of an unforetold eclipse over the school and the town. We tried to imagine the congregation that gathered in the chapel on that morning, the look of forlorn dejection on so many young faces, the hush in the whole service, as if all were listening for the voice which could never speak again.

Passing out into the "school close," images of the boy-life of forty years ago trooped through the mind. There stand the gigantic gallows—the goal poles, eighteen feet high; one "under the doctor's wall," as in the old days. There stretch the elms which marked one "off-side" at football, and round which the rooks circled and clanged when "Arthur" was getting well of fever in Tom's study. There, behind the chapel, is the spot where fights came off, regard to secrecy overpowering all sense of sanctity in the choice of the place of combat. And there, full in view, is the door of the turret leading into the Doctor's library, out of which some small boys saw the great man come—at the juncture when Tom Brown was about to enter the last item in his account with Williams—he of the "forty lines" and no more. Better days came, and now there are fewer fights to shock the saintly effigies in the chapel windows. As Old Brook told the boys at the big supper when they cried, "Down with the Doctor!" because he was "sternly repressing the bad" drinking and bullying customs of the school. "Down with the Doctor's easier said than done. You'll find him pretty tight on his perch, I take it." Forty years have passed, and Rugby bears his impress to-day. The town has not forgotten him either, any more than the school. "Arnold-street" is passed by the stranger on leaving the station. The little shopkeepers, as well as the big ones, can tell you much about him. "Sally Harrowell's" has probably disappeared, but there are plenty of people who remember how the boys would run from discipline to the genial covert of her little shop, and there consume all her good things on the credit system of "put it down on the slate." Change, however, has been busy. Even the country road along which Arnold, accompanied by Thomas Carlyle, drove to visit Naseby field, lying near on the high lands of Northamptonshire, has lost some of the features it then bore. It was after that visit, and when leaving Rugby, that Carlyle expressed the hope that "Rugby School might long continue, what was to him one of the rarest sights in the world—a temple of industrious peace."

As you pass out of Rugby along the Dunchurch-road, you ask in vain to be shown the turnpike which stood there in Arnold's time. A quick-hedge grows where it stood. One of the head master's favourite rambles with the devoted wife who survived him thirty-one years was along this road, then "round by Dead-man's Corner to Bilton, and so home," he walking by the side of her pony. This is the Dead Man's Corner past which the coach from Oxford, laden with boys returning after holidays, rattled "at a spanking trot," with much horn-blowing and pea-shooting, for the behoof of the townspeople. But few know the spot by that name now, although you have only to see it to realise how appropriate was the name. You leave on your left the road to Hillmorton, the home of "Griffiths, itinerant vendor of oranges to the school," in Brown's days, and passing to the right of an ivy-clad house on the Southam-road, you enter a lane, and strike the Bilton-road at once—itself a beautiful lane. No wonder its long and shady line of trees and furze was welcome to Arnold and the gentlewoman who shared his cares. Bilton is pretty, too, and indeed all the road back to Rugby little warrants Arnold's rather hard reflections on Midland scenery as "a monotonous extension of hedgerows and fat cattle."

As we re-enter the town the dun clouds piled up over the school tower when we left have faded on the horizon, and night is coming on. There is just light enough to see the chapel as we pass it, and there come into the mind the words on its memorial window:—"Hujus scholaris per annos XIV. antistes strenuus, unicus, dilectus." *Strenuus* and yet *dilectus*? This is an honour not given to many,—to have at once the vigour which subdues evil, and the nameless something in face and heart which wins love. Yet it must be granted that Arnold combined these forces in a manner and degree very admirable. General opinion again concurs with the poetic tribute of the son:—

"Therefore to thee it was given
Many to save with thyself;
And, at the end of the day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

But it is not alone the Warwickshire market town, square and somewhat drowsy in itself, which is associated with Arnold. There is another place, one of the sweetest retreats of the many by the shores of Windermere, which must ever be so. It was to Ambleside, and to the beautiful house a mile up the Vale of Rotha, that he came at every opportunity. All thoughtful visitors to Ambleside know the house, whence are dated so many of his letters to Oxford friends, written in the brave winter season. The house has a very fine appearance from the top of Wansfell, from which it is seen in the romantic corner formed by Loughrigg Fell stretching out above the Rotha to meet Rydal Head. From the deep shade and thick foliage of that mountain nook, the house looks away at you like a face, suggesting the keen, commanding countenance of its departed owner. All the way as you go up Wansfell it follows you with searching notice. It is even more beautiful, if less conspicuous, when seen from the field-road behind it, leading out to the Grasmere highway. The beach avenue from the principal gate to the front of the house is majestic for its trees and depth of shade. But you are no sooner through the avenue than flowers,

house, river, and mountains come into view, like a burst of sound after silence.

As we pass in to see the grounds, through the courteous permission of Miss Arnold, it is one of those religiously tranquil evenings known in the Land of the Lakes. The gate has just shut noisily behind two visitors, returning from paying their respect to the beloved lady who still keeps her father's name and spirit in the valley; but, that sound hushed, the quiet is intense. The noise of mowers whetting the scythe three or four fields away is almost the only sound to blend with the babble of the Rotha, hurrying under the shrubs at the garden's foot. It is Sunday, and yet the mowers are at work; for that same Rotha has nearly spoiled the hay season, and farmer and men are careless to-day of the church bells calling to evensong at Ambleside. The house is not deserted. The reek of low summer fires goes up from the ivied chimneys. But there is more than a Sabbath hush over everything. *The strong man is not there.* Voices of little ones are no more heard there. Even the venerable mother has no longer her dwelling here. Just under the church-tower, from which the sound of the bells is breaking, is a stone, with a cross of roses laid at its foot, telling that "Mary Arnold, born at Cranac, Cornwall, in 1791, died at Fox How, Sept. 30, 1873." Nearly forty years have gone since a Rugby pupil came up that lovely path under Loughrigg, in the early morning, having travelled all day and night from the death-chamber of his master, to break bitter news to the five children already at Fox How, expecting their father soon to follow them. If sorrow has a beautifying power, as some say, surely that young traveller saw unearthly beauty on the hills that morning.

The agony of those hours has become a memory. The blow was dreadful, and they upon whom it fell might have reeled. But they had this advantage, that he whom they had lost had lived a life and died a death of that kind which makes despair profane.

One remembers Arnold's account of the hard winter weather sometimes experienced during his Christmas sojourns at Fox How—the days when he took his nine children over the frozen Rydal Mere, four of them able to skate. Pathetic, too, is the touch in one of his letters which pictures to us the ever-ministering wife, who went to Ambleside to get the letters, and then came round to meet them as they returned. Those days are long past. Very long past they seemed when we last walked round Rydal water. The sound of singing came over the lake's dazzling breadth, from some "lattice boat-house," where the rowers were settling to their oars, or from some islet where they moved along beneath overhanging trees. It was a day when Wordsworth's cuckoo might have woke its own echo again in the hollows of Nab Scar. And yet, if the frost of winter had gone from the lake, one could not help feeling that the winter of death still reigned, and had carried not a few of that bright skating party under the green waves of the churchyard. Nor was this a sad thought, for the departed sleep a sleep in which they "shall do well." One need not contrast their state with the summer state of the earth, as if they had lost everything. They have gone to their crown, though the valley seems poorer that they are there no longer.

What is the secret of the fascination in Arnold's name even at this day? Why, both among those who follow the Newman of his Oxford antagonism, and among the Dissenters who, in his opinion, were either very wrong or altogether right, but for whom he claimed not toleration but solemn recognition, why are there so many who read his works with a sense of healthful stimulus akin to what he himself derived from Fairfield, Kirkstone, and Wansfell, the little hills which his admiration made as the Alps? The answer is plain. The world believes in Arnold himself. Separate all that he wrote from the man, if it can be done, and there remains a personality which commands respect and admiration. But the separation cannot be made. If Arnold was strong and noble, so are his writings. In reading them we breathe a vital air. Determination that was not obstinacy, courage that kept clear of rashness, reverence far removed from superstition, liberality of mind, which was the result of regard and not of contempt for law; sternness of antagonism, without a trace of malevolence; a passion for the sanctity of life which not only permitted but demanded free contact with the world; a harmony and balance of moral nature which led him to condemn all blind and partial virtuousness as idolatry—these are some of the notes of character which have gained for Arnold a place in the regard of Christendom which he will never lose.

In the life of such a man the particular forms of opinion held by him are, perhaps, but secondary forces. It is better to err with Arnold's motives, than to reach right conclusions without them. This is only to change the form of a well-known tribute to the man, paid by one who understood its value. "It is better to have Arnold's doubts than some men's beliefs." The Edinburgh Reviewer who said that Arnold substituted the word "earnest" for the word "serious" in the public school life of England, was but just in his praise. The world feels that to be grave and solemn merely is not the criterion of true religious character. It recognises the superiority of that state of mind which attains to the spiritual, not by abandoning the sense of pleasure, but by transferring its most intense affections to the service of the truth. Arnold got rid, out of his own mind at least, of two things which must be kept or given up together—moral trifling and religious melancholy. The worth of right action is the key to the worth of living.

Mr. Ruskin's letters to the clergy would have had little *raison d'être* had the English clergy imitated Arnold, first in repudiating the authority of the sacerdotal caste, and, secondly, in seeking to promote human good as the only Church good worth the name or the pains. It was he who pointed out that the Anglican system,

with its doctrine of Apostolical Succession, went on "two legs and a half, the Oxford (Newmanite) system on three and three-quarters, and the Roman Catholic on four." He had more in his mind than the new Puseyism when he said that the Oxford cause was "ever a violent striving for forms and positive institutions, which, ever since Christ's Gospel has been preached, has been always wrong." He was not spared to hold the Professorship of Modern History at Oxford long enough to fulfil the desire he humorously expressed in a letter to a friend:—"I should rejoice in fighting out the battle (at Oxford) with the Judaizers, as it were, in a saw-pit; and as my skin is tough, my wife's tougher still, and my children's toughest of all, I should live in Oxford amidst any quantity of abuse unhurt in health and spirits." It was not so to be, but his contention with the teachers of error has been prolonged in many kinds of posthumous influence scarcely less effective. What Arnold's opinions on Church questions would have been to-day had he lived so long, it may be idle to conjecture. But there are many proofs in his letters that he foresaw a great ecclesiastical crisis preparing for England, when choice would have to be made between another Reformation, or other great change in the Church, and Disestablishment. It is true that at one time he held that "the Crown's supremacy contained within itself entirely the true idea of the perfect Christian Church." But when he observed the growth within the Church of a party whose ideas were "no more to be got from the New Testament than was the worship of Jupiter," he had his fears that the State Church would never fulfil his hopes. He met with scorn the assertion that Dissent was the only breach of Christianity in England. He showed that there were other breaches, and that "if Dissent were a breach of unity, then there came the historical question, Whose fault the breach is? and that question was not to be answered summarily, nor would the true answer ever lay all the blame on Dissenters, nor so much as half of it." It is certain that in the year before his death he had come to see that his idea of the Church was a dream without promise of fulfilment. He had already predicted that Dissent must be comprehended or else the Church be disestablished.

The end came while he was yet in his prime, arresting a career which would have developed in noble action. He of whom Whateley said that "he was attached to his family as if he had no friends, and to his friends as if he had no family, and to his country as if he had no friends or relations," was to be lost to them all. And yet never lost, while the succession of holy influence, from year to year, and from life to life, remains unbroken.

It is singular that the last translation into Latin which Arnold set his pupils was from Spenser's "Ruines of Time," in which are some sad verses on the death of Sir Philip Sidney:—

"He now is dead, and all his glorie gone,
And all his greatness vapoured to nought,
That as a glass upon the water shone,
Which vanished quite so soon as it was sought.
His name is worn already out of thought."

But these lines are less applicable to Arnold than others, farther on in the same poem, ascribing immortality to the poet, because—

"Wise words taught in numbers for to run,
Recorded by the Muses live for aye;
Nae may with stormy showers be washt away,
Nae bitter-breathing winds with harmful blast,
Nor age, nor envie, ever shall them wast."

Perhaps, however, the best epitaph upon Arnold would be his own words on Samuel Taylor Coleridge:—"He seems to have loved Truth really, and therefore Truth presented herself to him not negatively, as she does to many minds, who can see that the objections to her are unfounded, and therefore that she is to be received; but she filled him, as it were, heart and mind, embuing him with her very self, and that seems to be true wisdom." J. HIRST HOLLOWELL.

BISHOP RYLE AND RITUALISM.—The Bishop of Liverpool, objecting to the ritual at St. Margaret's, Princes' Park, applied to the Rev. J. Bell Cox (a son of the Rev. J. E. Cox, vicar of St. Helen's, Bishopsgate) to give up four points—viz. (a) lighted candles, (b) the use of the cope, (c) incense, and (d) the biretta. Mr. Cox said that he should like to consult his congregation, as the things objected to had been in use for nearly eleven years, and had all been presented by the people. The Bishop assented. Mr. Cox consulted his churchwardens and sidesmen, and the result was a letter to the Bishop declining to recognise the Privy Council decisions, and saying that it would be difficult to reconcile the congregation to any change, especially as they had not been interfered with under Bishop Jacobson. The Bishop, in his last letter, points out to Mr. Cox that the question is not what the congregation likes or has been accustomed to, but what is legal, that the Judicial Committee of the Privy Council is the only authorised exponent of the law in ecclesiastical causes, and that though laws and legal decisions may be bad, yet, so long as they are not repealed or reversed, they must be obeyed, or there is nothing left but chaos and confusion.

The Oxford Bible for Teachers.—(London: Henry Frowde.) In the valuable *fac-simile* series of Bibles issued from the Oxford University Press, a distinctive place may fairly be assigned to two which are specially associated with the Sunday-school Centenary Celebration. One is the pearl 16mo. edition, which, as a pocket Bible, carries off the palm from all competitors, and this notwithstanding that at least one-third of the bulk is devoted to those valuable "Helps to the Study of the Bible" (in which are included a Concordance, Dictionary of Scripture proper names, a series of maps, and all that varied information distinctive of the *fac-simile* series). For their work in the class the larger type of the minion *Svo.* series will probably find favour with Sunday-school teachers. A copy of this memorial edition was presented by the Archbishop of Canterbury to the representative of each school which took part in the Centenary commemoration at Lambeth Palace.

THE BURIALS BILL IN THE LORDS.

IN the House of Lords on Wednesday, the LORD CHANCELLOR, replying to Lord Redesdale, said that in the absence of the noble earl the leader of the Opposition (the Earl of Beaconsfield) an arrangement was come to on the previous night that the Commons' amendments to the Burials Bill should be considered on Saturday.

The Earl of BEACONSFIELD said he had not been consulted in the matter, and he did not think Saturday would be a convenient day. There seemed to have been some misunderstanding on the point.

LORD MONSON explained that, from a verbal communication he had had with the Duke of Richmond and Gordon and Lord Cranbrook, he thought Saturday had been agreed to; but he apologised to the noble earl (the Earl of Beaconsfield) for not having consulted him, and regretted that there should have been any mistake in the matter.

The LORD CHANCELLOR said the Government were anxious to suit the convenience of the late Prime Minister, but Saturday had been named for the convenience of some of the Episcopal bench.

It was ultimately arranged that this business should be taken on Friday, and the Lord Chancellor said he would communicate the arrangement to the Archbishop of Canterbury.

"A three-lined Conservative whip," says the *Pall Mall Gazette*, was on Thursday "issued to members of the House of Lords against the Commons' amendments to the Burials Bill. A telegraphic Liberal whip was also sent to some 100 Liberal peers who are absent from town, in favour of the Commons' amendments."

In the House of Lords on Friday, on the order of the day for the consideration of the Commons' amendments to this Bill.

The LORD CHANCELLOR, in asking their lordships to take into consideration the Commons' amendments to the Bill, said that he had much pleasure in being able to state that, according to the view which he, at all events, had taken of this measure, the Bill came back to that House with its essential character unchanged. Besides inserting into the Bill those provisions which were intended to settle this question and to put an end to the long and painful conflicts to which it had given rise, it had been his anxious desire, as the organ of the Government in the preparation of the measure and its introduction into that House, to show all possible consideration for the feelings of the clergy of the Church of England, to soften and to mitigate its effect, and to prevent any of those mischiefs arising from its operation of which some persons were apprehensive. There were two provisions in the Bill which he should have thought, as far as they went, would have set those apprehensions at rest. One was the provision that such burial services of a religious character other than that of the Church of England as might be allowed to be celebrated in the churchyards should be of a Christian character. That provision had been the subject of considerable discussion elsewhere, and he apprehended that its intention had been misunderstood by those who alleged that it was inconsistent with the principle of the Bill, inasmuch as it restricted the civil right of every person to be buried on equal terms in the churchyards of this country. But those who put forward this contention did not fully appreciate the real principle of the Bill. The civil right was to interment alone, and did not include the right to read any particular burial service. The inconsistency in the law which the Bill was intended to remedy was that the civil right of interment was accompanied by and fettered with conditions which required all who did not come under certain categories to be buried by clergymen of the Church of England, with the services of the Church of England, and in introducing that measure he had ventured to state his belief that it was not possible to justify a state of the law which accompanied civil right of interment with such a restriction. He had, however, never suggested that the civil right of interment entitled any person to be buried with any particular kind of religious service. What he had said in introducing the measure was that it would be wise on the part of their lordships to go as far as they possibly could in permitting interments to be accompanied by religious services. It would, however, be going too far, and much further than any sound principle required, if they were to permit the churchyards to be made use of for the purpose of anti-Christian services, whether they were or were not called religious, and he saw no way of drawing a line in the matter except by saying that the services should be of a Christian character. He had intentionally used that word in its widest sense, and had proposed that every person who professed Christianity should be buried with his own religious service, which need not be of a character to give offence to any other professing Christians. He rejoiced to say that the House of Commons, after an expression of great difference of opinion on the point, had by a considerable majority retained in the Bill the safeguard to which he had referred. For that he was very thankful. By another clause in the Bill reference had been made to Convocation, but the House of Commons had struck out the words referring to it. There was found in the House of Commons a general disinclination to adopt the clause as it stood, and that not only on the part of supporters of the Government, but on the part also of many members of the Opposition. The clause, indeed, met with so little support that no division took place in reference to it, and an amendment was adopted embodying the recommendations of Convocation, but without distinct reference to them. He had carefully considered the clause as it stood, and was of opinion that it hardly departed at all from the original proposal. Indeed, it was so far favourable to the clergy that it provided that no service should be used to which the ordinary had not given his assent. He hoped, therefore, it would receive the approval of their lordships. There was another matter as to which he regretted to see that some of their lordships thought they ought not to agree to the Commons' amendments. He referred to the striking out of that which was the 7th clause, one which had been inserted in the Bill in the course of its passage through the House. That clause limited the operation of the Bill to parishes in which there were no cemeteries. He regretted very much at the time that their lordships had agreed to that clause, as its tendency was to prevent a settlement of the question, and to keep the controversy alive for polemical and political purposes, while it would lead to agitation to procure cemeteries for parishes in which they did not exist for

the mere purpose of taking those parishes out of the Bill. The Government were of opinion that the settlement of the question was of vital importance even to the Church itself, and that enormous evils and dangers would arise from keeping it open. The House of Commons took that view, and by a majority of between eighty and ninety rejected the clause; and to that amendment he hoped their lordships would agree. The remaining amendments related to matters of detail, and did not change the substance of the Bill.

The Archbishop of York could not understand how the rejection of the 7th clause was essential to a settlement of the question, when Mr. Osborne Morgan's Bill of 1873, when the present Government was also in office, contained a provision to this effect, "No burial shall take place under this Bill in any parish where a cemetery is provided." If it was essential that cemeteries should now be dealt with for the purpose of closing the question, the framers of the Bill of 1873 fell very short of that which it was their duty to do. The Burial Acts were now to be repealed, as they would be unworkable under the Act, and they were, at least, a compromise. The Nonconformist wished to have not only his own graveyard, but also unlimited power of using the consecrated ground. The effect of this would be a great demand upon the consecrated ground, for which even the Dissenters had a preference. The question would then arise how were they to proceed to get new burial-grounds. Mr. Marten's Act, passed last session, was said to be practically unworkable; the expense of adopting it was too great, and its conditions were too onerous; and there was no other mode of obtaining a cemetery except such as the Burial Acts provided. Were they to ask the parish to form a cemetery with two chapels, and were they to say that one belonged to the Church, with full right to Nonconformists to come in, and the other to Nonconformists with the right to Churchmen to come in? This practically amounted to a confiscation of property in the case of the existing cemeteries, and to almost an insuperable obstacle to the formation of new cemeteries. If the Burial Acts were to be superseded, let them be repealed and something substituted in their place. Never before was any attempt made to prevent the Church having the use of the consecrated ground; yet that would be the effect, for there would have to be provided a piece of ground. At the proper time, he should move that the Lords' amendment on the clause be agreed to, and the Commons' amendment disagreed with.

The first Commons' amendment, introducing the name of the Channel Islands, was then put and agreed to.

The Archbishop of York formally moved that their lordships disagree with the Commons' amendment to the first clause, making it applicable to any burial-ground or cemetery vested in a Burial Board, or provided under any of the Burial Acts.

The Archbishop of Canterbury said he was not such an admirer as his most rev. brother of the cemetery system. A cemetery with two chapels in it was a proclamation to the whole world of the differences between the Church and the Dissenters, and he should not regret if the instances of that proclamation were not multiplied. He did not think the clergy were enamoured of these cemeteries, which deprived them of certain rights and advantages, and were costly to the ratepayers. There were other modes in which additions could be made to the churchyards which were more popular than cemeteries. His Grace concluded by saying that he should support the amendment of the Commons.

The Bishop of Carlisle did not think the objections of the first most rev. prelate were met by the most rev. Primate if the Dissenters were to have free access to the consecrated ground.

The Bishop of London said that, while the Bill would permit Nonconformists to use the consecrated ground, which they would wish to do when relatives had been buried there, it would not compel them to use it.

Lord ORANMORE and BROWN had supported the Government throughout upon this Bill. He thought, as regarded graveyards, there should be no distinction. That system had worked well in Scotland and Ireland, and he did not see why it should not work well in England. As regarded consecrated ground, he wished to know whether Episcopalians and Roman Catholics would by this Bill be placed on an equality—whether, although of different religions, they would have a legal right in all burial-grounds to be buried side by side.

The LORD CHANCELLOR said that where parishioners had rights of burial in consecrated ground, whether of Roman Catholic or Anglican consecration, the operation of the Bill would be exactly the same. With regard to cemeteries he might state that the House of Commons were unanimous. They did not divide on the question whether cemeteries should be included under the Bill.

The Earl of REDSDALE put it to the most rev. prelate whether it was necessary to divide on this amendment. The division might be taken on the seventh clause.

The Archbishop of York thought the question involved in Clause 7 was wider than that he was now supporting.

Their lordships then divided, when there appeared—
Contents ... 61
Not-Contents ... 26
Majority ... 35

Their lordships, therefore, agreed with the Commons' amendments in Clause 1. Their lordships also agreed to the Commons' amendment down to Clause 7. On the motion that the Commons' amendment to leave out Clause 7 (Act to apply only to parishes, &c., where there are no unconsecrated burial-grounds for parishioners be agreed to.

The Earl of MOUNT-EDGECUMBE said that in considering this question he had always endeavoured to put himself in the position of a Dissenter, and to realise the grievances which Dissenters might suffer. Any real grievance on their part he would be willing to redress; but this matter was being used as a grievance throughout the country by men whose object was the disestablishment of the Church of England and the overthrow of the Church. It would be admitted by all that no compromise would be accepted by the Liberation Society. When the churchyards were opened in the manner proposed, then the necessary standpoint would be provided for establishing concurrent rights to the churches also. He believed that the clergy themselves, if they felt that what they conceived to be the interests of the Church were abandoned by those to whom they looked for support—(hear, hear)—if they felt that their sentiments were disregarded and that they had no hope for the future, would be very much inclined to prefer disestablishment in order to put an end to the uncertainty in which they were placed. Many persons had built churches and given land with the

distinct intention that both should be the property of the Church alone, in the same way as others had given similar gifts to other denominations; and if they believed that their gifts would have been interfered with, they would have taken steps to give effect to their intentions. If the burial-ground had been detached from the church, he would gladly hail any proposal for the removal of anything like a wall of partition between denominations in the last stage of our common humanity. In that case there would be no heartburnings. But with the burial-ground attached to the church, the clergy would be placed in very trying circumstances, and many occasions for heartburning and illfeeling would arise. He would ask their lordships whether it would not be better to postpone this question to another Session in order to see whether some better settlement could not be arrived at.

The Commons' amendment striking out Clause 7 was agreed to.

The LORD CHANCELLOR moved that the Commons' amendment striking out the reference to Convocation should be agreed to.

The Archbishop of CANTERBURY observed that although he should have preferred the retention of the words struck out, yet as the relief of the clergy was substantially secured by the clause, he should not put the House to the trouble of dividing on the matter.

The Archbishop of York remarked that Convocation did exist, and that the mere fact of striking out this reference to it in the clause would not affect its position. Convocation did much useful work, although it was the habit of some people alightingly to it. He agreed with the most rev. Primate that as the substance had been secured it was not worth while disputing about terms.

The Bishop of CARLISLE objected to the expression "unconstitutional" being applied to Convocation, which was referred to in the Act of Uniformity as an ecclesiastical authority.

After further conversation, in which the Bishop of Oxford and the LORD CHANCELLOR took part, the Commons' amendment was agreed to.

The rest of the Commons' amendments were put and agreed to.

The LORD CHANCELLOR moved that a message be sent to the House of Commons to inform them that this House has agreed to their amendments of the Burial Bill.

The Bishop of LINCOLN, who was indistinctly heard, was understood to say that the Bill dealt hardly with one of the most loyal classes of her Majesty's subjects—the clergy of the Church of England. He, however, recognised the measures as having received practically the sanction of both Houses of Parliament, and recognising that fact, it would be his duty to do all in his power to mitigate the evils which he conscientiously apprehended would arise from its operation. It was with great regret he had heard that there was a determination on the part of some clergymen—they were very few in number—to resist the measure. He deeply regretted that such was the case. While a Bill was before the House, it was the duty of all who took an interest in it to state their opinions frankly and firmly, but the case was different when the Bill became law, and he would advise the clergy to give to this law a true and loyal obedience. (Hear, hear.) It would be his humble endeavour to try and calm whatever angry feeling had been excited by the Bill, and he trusted that the clergy would be met in a conciliatory spirit by those on whose behalf it had been introduced. (Hear, hear.)

Earl GRANVILLE said their lordships were all aware of the conscientious objections which the right rev. prelate entertained to the Bill, and that fact rendered all the more valuable the excellent Christian advice he was prepared to give to the clergy. (Hear, hear.)

The motion was then agreed to.

THE LAST DIVISION.

In the final division on the Burial Bill, referred to above, the following Peers voted:—

MAJORITY—CONTENTS (61).

ARCHBISHOP.	BISHOPS.	LOARDS.
Canterbury	Oxford	Leigh
LORD CHANCELLOR	St. Asaph	Lismore (V. Lismore)
Selborne	St. David's	Methuen
DUKE.	LOARDS.	Monson (Teller)
Grafton	Belper	Montagu of Brandon
EARLS.	Boyle (E. Cork and Orrery) (Teller)	Mount Temple
Camperdown	Brabourne	O'Hagan
Clonmel (C)	Braye	Romilly
Derby	Breadalbane (E. Breadalbane)	Sandhurst
Granville	Calthorpe	Somerton (E. Nor-manton)
Kimberley	Carew	Stratford (V. En-field)
Lucan (C)	Carrington	Stratheden and Campbell
Morley	Chelmsford (C)	Sudeley
Northbrook	Churchill	Sundridge (D. Argyll)
Spencer	Clermont	Vaux of Harrow-den
Suffolk and Berkshire	Congleton	Vivian
Sydney	Dormer	Waveney
VISCOUNTS.	Ebury	Wolverton
Eversley	Emly	Wrottesley
Sherbrooke	Ettrick (L. Napier)	
BISHOPS.	Gwydir	
Chichester	Kenmare (E. Kenmare)	
Exeter	Lawrence	
Llandaff		
London		

MINORITY—NOT-CONTENTS (26).

ARCHBISHOP.	VISCOUNTS.	LOARDS.
York	Hawarden	Bagot
DUKE.	Melville	Bateman (Teller)
Northumberland	BISHOPS.	Beaumont
MARQUIS.	Bangor	Denman
Winchester	Carlisle	Ellenborough
EARLS.	Hereford	Forester
Doncaster (D. Buccleuch and Queensberry)	Lincoln	Hawke
Feversham	St. Albans	Oranmore and Browne
Mount-Edgumbe	Winchester	Wynford
Redesdale (Teller)	LOARDS.	Zouche of Haryngworth
	Amherst (V. Holmesdale)	

Three of the majority are Conservative peers—viz., the Earls of Clonmel and Lucan and Lord Chelmsford. It will also be seen that the Archbishop of Canterbury and seven bishops voted for agreeing to the Commons' amendments, while the Archbishop of York and six bishops voted against them.

The Bishop of Manchester paired in favour of the Burial Bill, as amended in the House of Commons, with the Bishop of Ripon.

OPINIONS OF THE PRESS.

The *Spectator* says:—"We certainly shall not deny that the Burial Bill is a measure into which a large amount of compromise might fairly and wisely have been imported. But there are compromises and compromises, and the rejection of Mr. Illingworth's amendment seems to us to be a compromise of the bad kind,—one which gives up the principle on which the Bill to which it relates is founded, which will not really conciliate those for whose edification it may be supposed to be intended, and leaves a question open which, in the interests of all concerned, cannot be too soon closed."

... The State knows the Established Church, but it knows nothing of other religions. At least, it knew nothing of them prior to this Bill. Now it may be said to have founded a new Established Church which is common to all Christians. Henceforth, it will be illegal to treat churchyards as the property of the Church of England; but it will be equally illegal to treat them as the property of the State. They will belong neither to English Churchmen nor to English citizens, but to a hitherto unknown species—English Christians. ... It is incredible that the clergy—and if anybody is to be conciliated, it should be the clergy, rather than the bishops—should feel complimented by having any kind of service put on a level with their own, so long as it is called a Christian service. In so far as the clergy really feel themselves injured by the Burial Bill, the injury will surely be greater under the Bill as it stands than under the Bill as Mr. Illingworth would have made it. Under the Bill as Mr. Illingworth would have made it, Parliament would have pronounced no opinion upon the relative merits of different religious services; it would simply have thrown the churchyard open to all citizens. Under the Bill as it stands, Parliament is made to affirm the necessity of a Christian service, thereby implying that any service whatever, so long as it be Christian, is as good as the service of the Church of England. If this conciliates the clergy, they must be very easily conciliated."

The *Saturday Review* speaks of the Bill as one "on which momentous issues for the future of the Church of England depend."

The *Rock*, remarking that "the exclusive right of Church of England clergymen to officiate in the churchyard ceases," declares it to be "satisfactory that the passage referring to Convocation has been struck out in the Commons. Even if the Bill were an excellent one in other respects, that clause would have been sufficient to condemn it." The writer proceeds: "There are many Dissenters who, in their religious services, use many portions of the Church Liturgy, and probably there would be found very little in the service for the burial of the dead to which any of them would object. On such solemn occasions as those of committing dust to dust, a beautiful Scriptural form, like that of the Church of England, might, in the main, be adopted by orthodox Nonconformists, no matter to what denomination they may belong, and it might be found more suitable for the purpose than extemporaneous prayers. We throw out the hint for their consideration, knowing that many outside the English Church have experienced the consolatory character of the Prayer-book service, which, we think, could scarcely be improved."

The *Irish Ecclesiastical Gazette* says:—"The Burial Bill and Ground Game Bill are now certain of enactment, and both clergy and landlords must be prepared to see some of their most cherished privileges interfered with. The parish churchyards in England are no longer secure from invasion, and those quiet resting-places of the dead will, henceforth, witness to very motley and strange religious exercises. The next step, no doubt, will be in the direction of having the parish churches thrown open for such services. The fact is, the Church of England is being disestablished piecemeal. It looks as if it was the desire of the Radicals to drive Churchmen themselves to clamour for separation from the State. The majority of the bishops, under the pressure put upon them by the Primate, voted for the measure, and so have come under the lash of the parochial clergy, who are highly indignant with their lordships. The Bishop of Lincoln, whose independent action has won for him universal admiration, is an exception to the faint-heartedness of the majority of his brethren. It is evident from the correspondence in the Church papers that the English clergy are very sore on the subject."

The *Bradford Observer*, referring to the rejection of Mr. Illingworth's amendment, remarks:—"When a man is claiming a right for himself he is, no doubt, at liberty to accept any concession, however small. When he is demanding justice for others as well as for himself it is not equally clear that he may ignore the demand of the few, because it would endanger his own success. Perhaps many of those who voted against the amendment would justify their action by saying that at any future time they will support the claim of those who refuse to be styled Christians. Mr. Osborne Morgan said that in ninety-nine cases out of a hundred the friends of those buried in the churchyards would select the form of service permitted by the Act. Probably the statement is about correct, for whilst in these days mild scepticism is somewhat common, the more pronounced forms of unbelief are rare. This fact, however, has no bearing on the moral aspect of the question. As matters stand, the 'agnostic' who values the full recognition of his status by the nation, is told in effect that he can only receive justice when, like those who now get it, his party has made itself troublesome. In the interests of religion no social penalty should be imposed on free thought. The mild martyrdom invests the man of no creed with a fictitious dignity, whilst it tends to burden the Church with the nominal allegiance of many who are no credit to it."

CLERICAL OPINIONS.

Rev. A. LENDRUM, rector of Blatherwycke, who denounces the Bill as "iniquitous," and suggests the term "co-burglars" as a proper description of the Houses of Legislature which enacted it, proceeds: "If governed on sound principles, the Church would be all-powerful; but as things now are, the world considers itself safe and free to trample her under its feet, if the clamour of the turbulent few so demand. ... Why are not her synods reviled in all their perfection, and a 'great mixed council' moulded as of old—consisting, that is, of bishop, clergy, and laity—the former to deal with questions of doctrine, worship, and discipline, and the latter with all her temporal affairs, in the first instance at least? Were this done, the Church would soon become, as she was of old, a power which the world could not crush, and she would possess an influence which it could neither ignore nor resist. The bishops, too, thus backed up by their clergy and laity, would, in the government of the Church, wield a power which they have not realised as belonging to them since the tyrannous

usurpations of Henry VIII." In a subsequent letter he says:—"Will you be so good as to allow me to draw the attention of the clergy to the need of holding a great meeting at Leicester, in the week of the Congress, on the subject of the Burials Bill. This proposed spoliation of the Church's property and rights is such a gross violation of the constitutional relations of Church and State that it cannot, in any legitimate sense, become law. And as we are chiefly indebted to the two primates and a portion of the bishops for this unrighteous and sacrilegious Bill, the clergy, whose rights and difficulties they have utterly ignored, have no choice but to formulate for themselves and carry out such a united and decided line of action as the position of the question may then require. Those of the clergy who wish to see this proposal carried out will oblige by sending me their names and addresses at their earliest convenience, that the necessary arrangements may be made."

Rev. F. C. HINGESTON RANDOLPH writes:—"I shall be much obliged if you will kindly allow me to state that arrangements are being made, by influential and responsible persons, for a meeting at Leicester, during the Congress week, to enable Churchmen to speak out and say what they think of this disgraceful Bill, and how they will deal with it."—The *Church Times* suggests to the clergy as a subject for discussion "Ought not incumbents absolutely refuse to bury anyone but baptized children and communicants, or persons who have at least asked for the ministry of the clergy on their death-beds?"

"A Country Parson" writes to *John Bull*:—"Can you give us commonplace, practical country clergy any advice as to how we are to act at the coming Visitations, &c.? We dare not make a public scandal by abstaining in a body from the Lord's Table; yet, how can we go with a good conscience, and in charity, to receive the sacramental symbols at the hands of Bishops who have (leaving out all higher views of the matter) deliberately exposed us to the insolence and insult of every nasty, greasy, Methodist local preacher, humiliated us before our parishioners, outraged our religious convictions and our personal feeling?"

"An East Sussex Incumbent" writes to the *Times*:—"As I have for years past accepted the principle of the Burials Bill, I am in no way distressed by the fact that other Christian and orderly services than my own will now be held within the boundaries of our churchyards. My grievance is a very different one. It is this—that while I am still bound to bury practically all who are brought to me for burial, I am also bound either to use a service which puts a strain upon my conscience or to expose myself to the odium of expressing an opinion about the dead, which, after all, may be a mistaken one by using an alternative service. The office in the Book of Common Prayer for the burial of the dead strains my conscience, not because of its plain meaning, as I have always been taught that meaning, but because I am sure that while I am using it it is being misunderstood by the bulk of those who hear it. If our authorities in the two Houses of Convocation wish to do many, at any rate, of the clergy a real service, they will provide a burial office, which, with the fullest exposition of Christian hope and comfort and warning for the living, will not contain one single word which can be construed into an expression of opinion about the dead. I am well aware of the loss which such a burial service would be esteemed by many, and assuredly by myself among the number, who are from time to time present at the burial of some true Christian. But my grievance still remains, that I am bound to use the very words of hope and comfort which we so value over well known saints and notorious sinners alike, or else to set myself up as a judge of those who have passed from my tribunal. If I am still bound to bury all alike, good and bad, I crave for a service which, without my present alternative of difficulty, I can use for all alike."

"Q. X." writes in the *Church Times*:—"The only cure for the Burials Bill is for the clergy at once to close all the churchyards, and to refuse to bury in the new grounds any but Churchmen. Where there's a will there's a way, and if the country clergy have any energy and pluck, we shall have very little grievance in the end."

"A Warwickshire Priest, of above Forty Years Standing," writes to the *Church Review*:—"We are truly in an evil case. The question is, Can nothing be done? Is all lost? When the Temple of Jerusalem was in danger of desecration by the introduction of a statue of the Emperor Caligula, we read of an appeal to the Emperor himself, accompanied with such signs and tokens of real and heartfelt distress on the part of the nation, that the fearful outrage was postponed, and never at last carried out. Could we not appeal direct to our gracious Queen? Has she not an especial interest in such a question as this? Was it not a part of her coronation oath that she would preserve the rights and privileges of the Church intact? Would her Majesty, in this progressive age of civil and religious liberty, during whose reign such strides have been made, willingly permit that the clergy alone, of all her subjects, should (under the very plea of this insidious cry) be compelled by a brute majority of force to violate their deepest religious convictions, or else expose themselves to the charge of breakers of civil law? Whatever may be the difficulties of her position as a constitutional monarch (and they are many and great), surely and earnest, becoming, and respectful remonstrance on our part would make her hesitate in consenting to a law being placed on the statute-book and forced upon the clergy for party purposes, and from no real demand of the country at large. This, no doubt, should be the work of one of the chief shepherds of the flock, but if they 'care not for the flock,' why should not we, before it is too late, make an appeal to her to whom, under the great Head of the Church Himself, is committed the solemn trust of sustaining and supporting the rights and privileges of the Church in the nation over which she is called to reign?"

Rev. R. G. SWAYNE, Chancellor of Salisbury Cathedral, in a letter to the *Times*, expresses his conviction, "That only on one basis is a final settlement of the burials question possible. The right of burial in our churchyards must be conceded to all, without regard to religious profession or the absence of it, on the single condition that the ceremony be *bona fide* that of a funeral, and orderly. Our churchyards are at present, so to say, the joint possession of the Church and State. The State asserts that the conditions which the Church has always attached to the use of them have become untenable, and claims (most unjustly, as we Churchmen think) absolute authority over them. No question of a common Christianity, by which some good people have been misled, can reasonably have a place in this assumption. The State can affix no such condition to its privileges of membership. Churchmen, I believe, will be less aggrieved by such a decision, excluding, as it will, every sort of denominational triumph; and the re-opening of the question, which other-

wise is certain at the burial of the first avowed unbeliever, will be made practically impossible."

Rev. C. M. PAXTON laments that the demands "on the Church as a Divine institution, her doctrines, revenues, &c., increase from every concession. There will soon be no further room for concession at the universities. The 'impost' of tithe must go next; 'agricultural distress demands it.' City endowments &c., must follow, for School Board officials must be paid, and 'in all financial arrangements the good of the public is chiefly to be considered.' Who can reasonably doubt that a Prayer Book Amendment Act, with Convocation clauses neatly embodied in it, lies ready for use when opportunity offers? Thus we go on from bad to worse. The comparative quietude with which the decision of the Judicial Committee and the P. W. R. A. [Public Worship Regulation Act] have been submitted to by some, and actually accepted by others, has induced the bishops and the Government to bring in this Burials Bill. Should the E. C. U. [English Church Union] and the Church Defence refuse to move, there can be no further reason for the existence of either society. All is actually surrendered—jurisdiction by the P. W. R. A., consecration by the Burials Bill."

Mr. H. E. DAOOR, 1 New-square, Lincoln's-inn, writes:—"As the Burials Bill has been remodelled in the House of Commons, it authorises burials with any Christian service or without a service in any churchyard or public burial-ground where the deceased person would have otherwise had a right to be buried. It is no longer limited to cases where there is no other public burial-ground available. The only reasonable ground for this extension of the Bill is a desire to enable persons to be buried near their ancestors or relations. But if this be intended, it is singular that the Bill should be altogether limited by Section 10 to burial-grounds where the deceased person has a right to be buried. If the deceased person should be residing in an adjoining parish to that to which the churchyard or burial-ground belongs, there would usually be no difficulty in obtaining permission from the proper authorities for the deceased person to be buried there; but as the Bill no longer applies, such a burial must be accompanied by the Church of England service, which no one will be able to dispense with. This might be remedied by a clause enabling the same authority which can allow any persons to be buried in a churchyard or other consecrated burial-ground also to allow this to be done with any Christian service. Such a provision would not be open to the chief objection to the Bill—viz., the risk of annoyance to the clergy and to Churchmen. Also it would remove a difficulty which would otherwise attend the working of the Bill, viz., that if the lawfulness of the burial with another service depends upon the right to be buried in the churchyard, the clergymen must ascertain that the right is well founded before allowing it to be performed."

The Bishop of WINCHESTER, replying to an application for the consecration of a piece of glebe land (granted by the patron of the living) as an addition to the present churchyard, has replied:—"I am very desirous in future not to consecrate burial-grounds immediately adjoining churchyards. The impending law deals with burial-grounds, not as churchyards, or precincts of the church, but as places of public sepulture for all persons dying in the parish. I should say that in future it is desirable, first, that all churchyards when full should be finally closed; second, that all new burial-grounds should, for sanitary reasons, be as far as possible from villages; and third, that they should be separated by at least a road or a wall from the churchyard. Under such circumstances I am quite willing to consecrate. There is another question in your case if the future burial-grounds are not to be Church burial-grounds. It does not seem that a part of the glebe should be given up for them. I suppose, however, that the parish will purchase it.—Signed, E. H. WINTON." The above letter was read at the meeting of the New Forest Rural Sanitary Authorities at their meeting on Monday, and was generally considered a positive refusal on the part of the bishop to accede to the wishes of the parishioners. The matter being urgent, the authorities were for dealing with it at once, and taking steps to provide a cemetery, but at the request of one of the churchwardens, who said they would make another application to the bishop, it was adjourned for a fortnight.

At the quarterly meeting of the Calvinistic Methodist Churches of Wales, held at Bangor, under the presidency of the Rev. J. Donne, the Burials Bill came under discussion. The Rev. Dr. Hughes, of Liverpool, pointed out that the Bill was of special interest to Wales, and that it would remove a grievance long felt in the principality. In regard to the complaints advanced by clergymen of the Church of England, he was convinced that nothing would be done to hurt their feelings, should the Dissenters have the privilege, or rather the right, of officiating at funerals in churchyards. The Church of England burial service was a most noble one, and in the majority of instances its lines would be followed by Nonconformist ministers. There need, he thought, be no fear as to any desecration of the churchyards. Dr. Hughes's remarks were received with great applause.

PRAYERS FOR THE DEAD.—Some of the Ritualistic clergy are hoping to employ the new liberty accorded to them under the Burials Bill, for the development in the Church of England of another tenet of Romanism. "A Clergyman in the London Diocese" writes:—"Sir W. Harcourt is very nervous about the possibility of 'prayers for the dead' being introduced into our churchyards. Many thanks to him for the hint. Henceforth (if the person who is to be buried, or if the chief mourner has expressed a wish for it) at the conclusion of the service over the grave, I shall say the supplication, 'Grant him, Lord, eternal rest,' &c. If others may say what they like, Churchmen may do the same when burying their dead."—"H. P. B." writes:—"The Burial Service requires the introduction of no prayers for the dead, for the simple reason that it contains them already. The dead are distinctly prayed for when we ask God to grant that 'All those that are departed in the true faith of His holy name, may have their perfect consummation and bliss both in body and soul, in His eternal and everlasting glory.'"

"A Lay Churchman," who judiciously conceals his name, is credited in the *Church Times* with this nonsense:—"We should, every man of us, rise to defend our churchyards. Metaphorically speaking, we should line and loop-hole the churchyard walls, and if necessary die (surely a good place to die in—with open graves behind us) fighting for our just rights betrayed by the bishops, Prime Minister, and Lord Chancellor; from all of whom I feel inclined to say, as Oliver Cromwell said of some one else, 'the Lord deliver me.'"

Mr. JAMES COLLINGS, M.P., writing to the *South Wales Daily News*, on "the mangled Burials Bill," which has formed the subject of some articles in that paper, remarks:—"We have had to submit to the dictation of a Whig Church

Lord Chancellor. His views have been forced on the House of Commons by the Ministry, who have used Tory votes to defeat the most loyal of their own supporters. Many good Liberals voted for the objectionable clauses through the assertion, that, if these clauses were lost, the Lords would throw out the Bill. An argument of threat like this should not be presented in the House unless we agree to be simply an assembly to register the will of the Lords. Much stress was laid on the fact that the Welsh people were anxious to have the Bill. Knowing something of the thoroughness of Liberalism, I ventured to tell the House that though the Welsh people were sorely oppressed by the present state of the law, yet I felt sure that they would wait a few months in order to secure the just measure rather than accept a Bill which did injustice to any section of their fellow men. The articles to which I refer, given in your paper as representing Welsh opinion, fully justify this view. Our honoured friend, Mr. Henry Richard, and other Welsh members, voted against the Ministry on these clauses, and I think the Government should have given way. Next Session a better Bill could be brought into the Commons (not into the House of Lords), and a final, because a just, settlement of the question can be effected."

The *Inquirer* says:—"The Ecclesiastical papers really ought to know something of the theology of their own Church. The *Church Times* pictures a Dissenting minister taking the opportunity of a funeral for teaching 'that Iscariot was a misunderstood saint, whose so-called treason was dictated, not, as the evangelist illiberally suggests, by a vulgar greed after money, but by an overwhelming loyalty which sought to force his Lord to manifest His power.' Would the writer be surprised to learn that it was Archbishop Whately who advanced this theory in a famous sermon on Judas Iscariot, and that Dr. Abbot, head master of the City of London School, adopted it in so well-known a work as *Philochristus*?"

CLERICAL TACTICS.—At a conference, held at the Vicarage, East Brent, recently, it was agreed that a meeting of Churchmen be held at Leicester on Thursday, the 30th inst., in the week of the Church Congress, in the matter of the Burials Act, and that the following resolutions be submitted to the meeting:—"That it be recommended to incumbents of parishes that, upon receiving notice of burials under the Act, they reply, in writing, that they decline to take any part whatever, directly or indirectly, in such burial, or in arrangements for it, save only, if occasion require, to refuse permission to bury on Sunday, Christmas-day, or Good Friday, or any other day during time of Divine service."—"That it is not a just, nor a reasonable, nor so much as a decent thing to require of clergy that they register in the register of the Church burials not conducted according to the order and authority of the Church."—"That this meeting records its solemn protest against the action of the archbishops and certain bishops in voting for the second reading of the Bill, the publicly declared judgment of the great majority of the clergy in their Convocations, and generally throughout the dioceses notwithstanding."—"That this meeting records the expression of its earnest and grateful thanks to the Lord Bishop of Lincoln and other bishops, together with all members of both Houses of Parliament, who opposed the second reading of the Bill."

NONCONFORMIST FUNERAL.—On Monday afternoon, in anticipation of the Burials Bill, a Dissenting funeral took place in the consecrated portion of the Heywood Cemetery. The deceased wished to be buried in the grave of a relative, which was in consecrated ground, but, not being a member of the Church of England, she desired to be interred by a minister who had attended her in her sickness. The funeral was watched by some of the prominent Dissenters of Heywood. The officiating minister was Mr. John Ashworth, of Rochdale, who was for several years vice-president of the Rochdale branch of the Liberation Society. Mr. Ashworth was not permitted to enter the church, but he was allowed to inter by the kindness of the officiating clergyman, and he conducted the service preceding that at the grave-side in the chapel of the Dissenters. At the grave-side he informed the friends of the deceased that he was not officiating by a legal right, but by the courtesy of the Rev. E. J. Russell and, in the course of a short prayer, he referred to that service as preceding by but a few days others which might be similarly conducted, but not like that one, as it was outside the pale of the law.—*Manchester Courier*.

THE PRIMATE ON THE BURIALS BILL.

THE Archbishop of Canterbury, in the third portion of his quadrennial visitation charge, delivered at Dover on Tuesday, made this reference to the Burials Bill:—"My Reverend Brethren and my Brethren the Churchwardens,—Those of you who have read the addresses I delivered at Croydon and Tonbridge will know that I propose to myself during this visitation to dwell more on matters which concern the Church generally than on questions very important among ourselves in the Church of England, but which certainly sink into insignificance when compared with that great conflict now threatening the Church and faith of Christ in all lands, and not least in our own. Since I met the diocese at Tonbridge last Friday, however, one matter of very great interest among ourselves has been settled by the Legislature—I mean the Burials Bill, and I think it well to prefix to this address a few words on that subject. You all know the part I have for several years taken in the controversy which the Burials Bill has raised. I have been anxious that its inevitable settlement should be so arranged as to relieve as much as possible the clergy from the hardship against which 4,000 of them protested in the time of Archbishop Longley, arising from the obligation, often felt to be intolerable, of burying without distinction all persons not excluded by the strict letter of the rubrics, though they might be known to have died in the actual commission of scandalous offences. No doubt the danger of a clergyman being exposed to prosecution on his refusal to use the whole burial service in such cases had been exaggerated; but still some relief was wanted. We have been fortunate in having this burial question made the subject of legislation under the auspices of a Lord Chancellor, of whom no one doubts that he has given the strongest possible pledges of his devout attachment to the Established Church. And both he, and I am bound to add from what I personally know for certain, the majority of the House of Commons, have felt that it would be unfair to concede a settlement of the grievance alleged by Nonconformists without a corresponding concession, so far as the circumstances of the case render it possible, to what was allowed to be the reasonable grievance of the clergy. This,

then, has been one of my main endeavours in this controversy—to preserve the substance even if we were unable to maintain the actual words of that arrangement by which the Convocation of the Province of Canterbury proposed to meet this grievance of the clergy. In this we have been successful. Moreover, with the concurrence of a large majority in the House of Commons, we have maintained that no services shall be introduced into our churchyards which are not Christian. I cannot believe that there are any among us who do not realise the importance of this distinction. I cannot think that there is any man professing the faith of the Church of England who does not hold that there is an infinite difference between those who profess to believe in the Lord Jesus Christ, and those who repudiate Him. I should be astonished if there were any who really held that, provided a man is a Nonconformist or a Roman Catholic, he might, on account of his separation from our own Church, almost as well be an atheist or a Mahomedan. Therefore I greatly prize the retention of the clause which provides that all services in our churchyards shall be Christian as well as orderly. I am glad, also, that the rights of the clergy are maintained in the general care and superintendence of their churchyards. I am glad also that, if they can state plain reasons for objecting, they may refuse to allow funerals on Sundays and certain other holy days. Having once made up my mind to concede the liberty of interring Nonconformists who desired to be buried near the graves of their more orthodox fathers in places which I was glad to find they professed to regard as sacred on account of family or other tender associations, I could not give a conscientious support to the introduction of clauses into this Bill which would, in my judgment, and that of the Government and the majority of the Legislature, have been fatal to its principle. And if in this particular I have differed from several of my brethren on the bench and from a large body of the clergy, I feel sure that none of you would have wished me to act against my conscientious convictions. It is a satisfaction to me to know that some of the most respected of the clergy in this diocese and elsewhere entirely agree with me in the general course I have taken upon this whole subject. On the other hand, I am aware that, not unnaturally, the change which this Act will introduce is very distasteful to many of you. I cannot but think that many of the clergy have exaggerated to themselves the greatness of the contemplated change, and I can understand their dissatisfaction. But I can scarcely doubt that as a body they will, on reflection, allow that a measure directly supported by at least one-half of the episcopal bench as necessary and right under the circumstances in which we find ourselves, and acquiesced in, however unwillingly, by the great majority of the Bishops as inevitable, cannot be so unwise and bad as some excited spirits have represented it. My own hope is that it will serve to strengthen the Church by removing a most painful cause of controversy, uniting with us more closely in death those whom unfortunate circumstances have alienated in their lifetime from the beneficent ministrations of the Church of their fathers. Let me in leaving this subject commend to the careful attention of all who have been unduly excited by this controversy the touching words by which the Bishop of Lincoln closed the debate in the House of Lords last Friday. No one could be more conscientiously opposed to this measure from first to last than that man of deep learning and holy life. Let all, therefore, who value his counsels ponder well the weighty words which he addressed to them on the practical duties which lie before them. I have thought his objections to this measure exaggerated, but I do not fail to acknowledge how formidable an obstacle in the way of the settlement of this question has been presented by his conscientious convictions and how important, therefore, it is that he has given to those who may be expected to be influenced by his decisions, advice so wise and truly Christian. I would only add to what he has said a few words of advice to those for whose sake this Bill has been passed into a law. I am aware that violent agitators among them are altogether dissatisfied with it on account of its Christian character, and the measure of consideration which it has given to the clergy. To these men it is useless for me to appeal. I have never doubted that they have further objects behind. Many desire the utter subversion of our Established Church, and are ready, for this object, to unite with the foes of all religion. Such assaults, I need not say, we are determined to withstand. But may I not say to the great body of religious Nonconformists in this country that we look confidently to them, to their good principle and good faith and kindly Christian feeling, to falsify the dismal vaticinations which have been uttered in some quarters, and to show that over the grave at least they desire that the controversies which keep us asunder should be hushed, and that nothing should be heard in the ground in which we lay our dead in sure and certain hope of a resurrection, but words of peaceful hope and comfort which will approve themselves to Him who is the Resurrection and the Life? And now I leave questions respecting our own Church's privileges, and the differences of opinion among ourselves."

RITUALISTS AND ROMANISTS.—It must not be supposed that all negotiations between the Ritualists and the Vatican are at an end. A few days ago a letter was received by an English prelate from an Anglican colonial bishop not on the list of "returned empties," asking him to present to the Pope a Latin brochure, privately printed, in which every claim for corporate re-union is set forth. I have carefully read the pamphlet, the Latin of which is very stiff and angular. But if the theology of the writer is to be taken as a specimen of Anglican episcopal attainments, I fear they would be excelled by many of the seminarists at the English and Scotch colleges here. As usual the material validity of Anglican orders is made the basis of the tractate, whereas Wiseman at the time of the Oxford movement clearly proved by his article on the Donatists that according to the Romish view there may be valid episcopacy, sacraments, and all the other component parts of the hierarchial system without proper jurisdiction. The other subjects touched upon by the Anglican bishop are the celibacy of the clergy, communion under two kinds, and the revival of the patriarchate of Canterbury. At the end there is rather a frothy appeal to the Pope to again convoke the Ecumenical Council, and invite the Anglican episcopate. Were I not sure that the bishop in question was a prelate whom I met here in 1878, I should be inclined to think Brother Ignatius and Mr. Nugee were at the bottom of this droll pastoral. But it is interesting to note that the hankering after Rome is still going on amongst extreme Ritualists.—*Letter from Rome in the "Manchester Courier."*

CONSECRATION OF CHURCHYARDS.

MR. JAMES HOWARD, M.P., writing to the *Times* to supplement an argument used by him on Saturday when he related how the wife of a friend had been buried in a French Catholic churchyard by a Wesleyan minister, says:—"The fact of this ceremony having taken place in the burial-ground attached to the Roman Catholic parish church made no slight impression upon my mind, especially as I learned that it was according to the ordinary practice of the country. . . . I was followed by the member for South Essex—Colonel Makins—who, after having twitted me with ignorance of Roman Catholic usage in respect of burying-places, proceeded to give a reason for the greater tolerance of the Roman Catholics, or, rather, the less tolerance of the English Church. The hon. member asserted that while the latter consecrated the whole of her burial-ground, the Roman Catholic Church consecrated each separate grave only. I do not suppose that Colonel Makins foresaw the dilemma in which his contention would serve him; but if the fact be as stated by the hon. member it follows that ninety-nine out of every hundred village churchyards throughout England have never been consecrated at all. To my mind it is a matter of little or no importance whether our village churchyards have been thus set apart by the rite of consecration or not; but, doubtless, it is a point of no little interest to the ecclesiologist and to the believer in the necessity and efficacy of such rites. Moreover, if the fact could be established that these ancient burial-places never have been consecrated, it might have some influence in abating the hostility which many estimable people entertain to the entrance of unordained ministers into these places, hitherto regarded as sacred mainly upon the supposed fact of their consecration."

Sir GEORGE BOWYER, "the Pope's Standard-bearer," writes:—"Much prejudice and confusion of ideas have arisen from the misapplication of the term 'consecrated ground' to churchyards. This is a misnomer which has gradually slipped in and has been ignorantly accepted. Churchyards are not consecrated ground, and never were consecrated ground. By the Canon Law, which in this matter is the law of England, there are two distinct classes of things—i.e. (1), sacred things; (2) religious things. 'Res sacre, quæ scilicet Deo et religioni sunt consecrate, veluti ecclesie, sacra vasa et ornamenta; itidem res religiose . . . loca ubi fidelium cadavera sunt sepulta.' ('De voti Inst., Lib. 2, tit. 1, sec. 1.) Sacred things are those which are consecrated, and religious things are used for a religious purpose, but are of a lower degree and nature, and are not consecrated, but only blessed. Such are burial-places, and accordingly we find in the Pontifical, 'De Cœmeterii Benedictione,' but not 'Consecratione.'"

Rev. E. C. HARRINGTON, Chancellor of Exeter Cathedral, commenting upon this declaration, remarks:—"I turn to Ferraris, *Promia Bibliotheca*, verb. *Ecclesia*, and there I read—'Cœmeterium consecratur et reconciliatur eisdem modis, et ab eisdem, a quibus consecratur et reconciliatur ipsa ecclesia,' &c. I turn to the Pontifical, and under the head of 'De Cœmeterii Benedictione' I read—'Oremus . . . ut pergitur, benedicatur, sanctificetur et consecratur hoc cœmeterium; and, again, 'Ut hoc cœmeterium . . . consecrare digneris, te rogamus audi nos.' I turn to Oughton's *Ordo Indictionum*, and there I read, under the title of 'Modus procedendi ad negotio consecrationis et dedicationis ecclesie parochialis, et cœmeterii ejusdem ecclesie,' that Archbishop Laud, having been requested to consecrate a cemetery, 'cœmeterium pro sepulchra corporum defunctorum consecrare,' acceded to the request—'Arcam hanc, sive fundum sic donatum, ab omnibus humanis et profanis usibus . . . separamus, dedicamus, et consecramus.'"

NURSES IN HOSPITALS.

We are very glad to learn that the Westminster Hospital has secured an efficient lady-superintendent to replace Mrs. Merryweather, whose loss has been greatly felt; and that the new lady-superintendent, Miss Pyne, belongs to the school of lady-nurses who felt themselves deeply aggrieved by the aggressive publications of Miss Lonsdale, and are shocked at the proceedings at Guy's Hospital, which have elevated self-conceit and disloyalty to the doctors into a laudable principle of action among nurses and nursing bodies. Miss Pyne—one of the most trusted Nightingale nurses—has for some time acted as assistant-superintendent at the Edinburgh Royal Infirmary. Her principal, Miss Pringle, in an admirable short paper in the *Edinburgh Medical Journal*, which has been reprinted for the Journal of the Nightingale Fund, answered "the young recruit," whose utterances have given rise to so much anger and disgust, with a few pregnant words:—

"The young recruit makes appalling charges against the medical staff; that they love the old style for its licence to coarseness, and because, before ignorant nurses, they were more at liberty to make experiments. The writer of this, a pupil of Miss Nightingale, has had to do, for the last twelve years, with two of the largest hospitals nursed under the ideas of that chief of nurses. She finds that doctors will not tolerate interference with their province, and do not appreciate education and smartness if unaccompanied by loyalty and real nursing power; that they welcome and prize highly all who have the proper gifts—the more refined and intelligent the better; that they help most generously, often at a great sacrifice of their valuable time, and entirely without reward, in the teaching and training of the nurses; that their conduct to them is full of courtesy and consideration; and that they lose no opportunity of showing them kindness. In the public life of a hospital a woman will meet with many and keen trials; but she has generally in her own conduct and tone a sufficient safeguard from insult; and, as to little annoyances arising from want of refinement or perception, a woman is certainly wanting in herself who cannot soon win round patients and students and doctors to gracious and delicate ways. This must be done by individual influence in the individual case, not by rule or controversy. The experience of the present writer goes, also, dead against the other charge. She has found doctors, young and old, from residents to seniors and professors, delighted to explain to an intelligent and modest nurse the principles of their treatment, and the reason for particular remedies. And she shares with many the pain caused by the wanton charges brought by a young member of her profession against a body to whom nurses owe so very much, and without whose cordial co-operation they could do nothing in hospitals for the service of the sick poor."

Miss Pyne has served in a good school, and has won golden

opinions. We hear, with genuine satisfaction, of the appointment, at the head of an important training establishment, of a lady holding views so sensible, so just, and so conciliatory. There can be no doubt that the proceedings of Miss Burt and Miss Lonsdale, under the tutelary ægis of Mr. Lushington, have inflicted a severe blow on the progress of nursing reform. For many years to come medical men will look askance at lady-nurses, until they know that they are not tainted with conceit, insubordination, and self-will. For yet more years, they will feel an unconscious bias towards nurses who claim only to be nurses, and who are free, by their circumstances in life, from the temptation to set themselves up above their masters, and play the part of social critics and magazine-reviewers of the conduct, skill, and motives of the hospital medical officers. Very great judgment will be needed on the part of the lady-nurses of the more judicious sect to overcome the prejudice and dislike which have thus been raised.—*British Medical Journal.*

ECCLIESIASTICAL MISCELLANY.

PROGRESS OF FOREIGN MISSIONS.—Dr. Christlieb, in his work on the foreign missions of Protestantism, says:—"At the close of the last century there were only seven Protestant missionary societies, properly so called. To-day the seven have, in Europe and America alone, become seventy. At the beginning of the present century the number of male missionaries in the field, supported by those seven societies together, amounted to about 170, of whom about a hundred were connected with the Moravians alone. To-day there are employed by the seventy societies about 2,400 ordained Europeans and Americans, hundreds of ordained native preachers (in the East Indies alone there are more than 1,600, and about as many in the South Seas), upwards of 23,000 native assistant catechists, evangelists, teachers, exclusive of the countless female missionary agents, private missionaries, lay helpers, colporteurs of the Bible Societies in heathen lands, and the thousands of voluntary unpaid Sunday-school teachers. Eighty years ago, if I may venture an estimate, there were about 60,000 heathen converts under the care of the Protestants. To-day the total number of converts from heathenism in our Protestant mission stations may be estimated certainly at no less than 1,650,000, and the year 1878 shows an increase of about 60,000 souls, a number greater than the gross total at the beginning of the century. Eighty years ago the total sum contributed for Protestant missions hardly amounted to £50,000; now the amount raised for this object is from £1,200,000 to £1,250,000 (about five times as much as that of the whole Romish Propaganda), of which England contributes £700,000, America £300,000, Germany and Switzerland from £100,000 to £150,000. Eighty years ago the number of Protestant missionary schools cannot have exceeded seventy; to-day, according to reliable statistics, it amounts to 12,000, with far beyond 400,000 scholars, and among these are hundreds of native candidates for the ministry, receiving instruction in some of the many high schools and theological seminaries. At the beginning of the present century the Scriptures existed in some fifty translations, and were circulated in certainly not more than 5,000,000 of copies. Since 1804—i.e., since the founding of the British and Foreign Bible Society—new translations of the Bible, or of its more important parts, have been accomplished in at least 228 languages and dialects. There are translations of all the Scriptures into fifty-five, of the New Testament into eighty-four, of particular parts into eighty-seven languages, and now the circulation of the Scriptures, in whole or part, has amounted to 148,000,000 of copies."

RELIGION AND SCHOOL BOARDS.—The Luton School Board, on which there is a great majority of Churchmen, have got into great disfavour with the Nonconformists in consequence of the introduction of a scheme of religious instruction, to occupy an hour a day, and because they appointed two of the examiners to test the children's knowledge of Scripture. This examination was held during the time set apart by the time table for secular instruction, and the attention of the Education Department has been called to the irregularity, the result of which is that they declare it illegal. Party feeling runs so high that it is stated 250 children have been withdrawn from the religious instruction, and the parents have held an indignation meeting against the scheme.—*Educational Chronicle.*

ST. PETER'S SISTERS.—St. Peter's sisters are the subject of a popular story found in the Italian Tyrol. The tale (Schneller, *Märchen und Sagen aus Walschtirol*: Innsbruck, 1867, p. 6) is as follows: St. Peter had two sisters—one large, the other small. The little one entered a convent and became a nun. St. Peter was delighted at this, and tried to persuade his big sister to become a nun also. She would not listen to him, however, and said, "I would rather marry." After St. Peter had suffered martyrdom he became, as is well known, porter of heaven. One day the Lord said to him, "Peter, open the gates of heaven to-day as wide as you can, and get out all the heavenly ornaments and decorations, for a very deserving soul is going to arrive here." St. Peter did as he was told with great joy, and thought, "Certainly my little sister is dead, and is coming to heaven to-day." When everything was ready, there came the soul of—his big sister, who had died and left many children to bitterly lament her loss. The Lord gave her an exalted place in heaven, much to the astonishment of St. Peter, who thought, "I never should have imagined this. What shall I have to do when the soul of my little sister comes?" Not long after the Lord said to him, "Peter, open the gate of heaven to-day a little way. But a very little. Do you hear?" St. Peter obeyed, and wondered, "Who is coming to-day?" Then came the soul of his little sister, and had so much trouble to squeeze through the gate that she hurt herself; and she received a much lower place in heaven than the big sister. At first St. Peter was amazed; afterwards he said, "It has happened differently from what I imagined; but I see now that every profession has its merits, and every one, if he only wishes, can enter heaven." I have not been able to find any parallel to this story from the rest of Italy, but it shows other members of St. Peter's family, besides his mother, have been the subjects of popular legends.—*T. F. Crane, in the Academy.*

A RITUALISTIC FUNERAL.—On Thursday morning the funeral of the Rev. R. G. Scurfield, curate of St. Clement's, Bournemouth, took place. The body was taken into St. Clement's Church the previous evening, and remained in the chancel all night, candles being burnt, and the sisters of Bothany watching two by two. There were two celebrations of communion on Thursday morning, the burial service taking place at half-past nine. The church was decorated with white flowers. Large numbers of people attended the funeral. The clergyman at the choral celebration wore a violet chasuble.

THE DEFEAT OF AYOOB KHAN.

The following telegrams have been received from General Sir Frederick Roberts respecting the defeat of Ayob Khan's army on the 1st inst.:-

CANDAHAR, Sept. 1, 6 P.M.—Ayob Khan's army was to-day totally defeated and completely dispersed, with, I hope, comparatively slight loss on our side. His camp was captured. The two lost guns of the E B Royal Horse Artillery were recovered, and several wheeled guns of various calibre fell to the splendid infantry of this force. The cavalry are still in pursuit.

Our casualties are:—22nd Regiment—Killed, Captain Straton. 72nd Highlanders—Killed, Lieutenant-Colonel Brownlow and Captain Frome. Wounded, Captain Murray and Lieutenant Monro. Seven men killed, eighteen wounded. 92nd Highlanders—Lieutenant Menzies and Donald Stewart, wounded. Eleven men killed and thirty-nine wounded. Lieutenant-Colonel Battye, 2nd Ghorkas, and Major Slater, 2nd Sikhs, wounded. It is at present impossible to ascertain casualties among native troops, but I have no reason to believe they are excessive.

The quite recently murdered remains of Lieutenant MacLaine, Royal Artillery, were found on the arrival of the British troops in Ayob Khan's camp.

Ayob Khan is supposed to have fled towards Herat.

CANDAHAR, Sept. 2 (through Chaman).—The report of the reconnaissances carried out by General Hugh Gough and Colonel Chapman on August 31, afforded me all necessary information regarding enemy's position. I found that it was quite practicable to turn his right, and thus place myself in the rear of the Baba Wali range, where Ayob Khan's main camp was. I decided on doing so, and commenced to attack shortly after nine yesterday morning.

To cover my design I made preparations for a direct attack upon the Baba Wali Kotal. This feat was entrusted to the troops of the Candahar garrison, under Lieutenant-General Primrose, who also arranged to occupy my advanced position of the previous day. At the same time the Cavalry Brigade, under Brigadier Hugh Gough, advanced upon our left, and without difficulty reached the Arghandad, where it was well placed for pursuit should the enemy break either towards Girishk or Khakrez.

The attack was made by the 1st and 2nd Brigades, under Brigadiers-General Macpherson and Baker respectively, with the 3rd Brigade, under Brigadier-General Macgregor, in support, the whole of the infantry being under the command of Major-General I. Ross.

An elevated village, within twelve hundred yards of our position, was strongly held by the enemy, and had first to be taken. This was done in the most gallant manner by the 92nd Highlanders and the 2nd Ghorkas, covered by the fire of the C 2 R.A. and the new screw gun battery. The two brigades then advanced through orchards and enclosures, fighting steadily; the left of the second brigade being brought gradually round until the village of Pir Paimal was reached. At this point the enemy were in great force, and fought most resolutely, but nothing could resist the determined advance of the British troops. Shortly after this the reverse slope of the Babi Wali Kotal was reached, and the standing camp of Ayob when at Muzra became visible. All the enemy's attempts to stem the torrent were fruitless. By twelve noon the camp was in our possession, with twenty-seven pieces of ordnance, which include our own guns lost on the 27th of July.

The casualties, in addition to those yesterday reported, include three officers of cavalry, slightly wounded—namely, Major Willock, 3rd Bengal Cavalry; Lieutenant Baker, 3rd P.C.; Lieutenant Neville Chamberlain, Central India Horse. The 92nd Highlanders had fifty-one wounded, three of whom have since died. The 72nd had seventeen wounded, one of whom has since died. Among the natives, eleven killed, seventy-two wounded. Total of casualties, about 210.

The Cavalry Brigade marches to-morrow to Kokoran, where it will be well placed, and this will facilitate supplies being brought into the city.

The 19th Bombay N.I., with 3rd Bombay Cavalry, march to-morrow to open up communications with General Phayre, to whom I am writing, requesting him not to push on too many troops; but to utilise his transport as much as possible in the conveyance of stores and supplies.

The Viceroy sends the following telegram from Colonel St. John, dated Candahar, September 2.—Cavalry, under General Gough, killed about 300 fugitives of Ayob's army; and Bombay Cavalry, under General Nuthall, 100 more. Twenty-seven guns captured. Ayob is believed to have fled to Khakrez. Cabulee infantry, which seems to have fled without fighting, has retired up Arghandab Valley. Heratees made straight for Helmund. Colonel Shewell died last night of wounds received in the sortie of 16th.

The following is also from the Viceroy:—

Roberts reports from Candahar, under date 3rd, that cavalry brigade have marched for Kokoran. Wounded comfortably housed and mostly doing well; total casualties on 31st and 1st amounted to 248, including two officers not before mentioned, Lieutenant-Colonel Rowcroft, 4th Ghorkhas, and Lieut. Chesney, 23rd Pioneers, both slightly wounded. Number of guns taken is thirty-two, including two guns lost at Maiwand. The whole of Ayob's guns found and brought into citadel. Ayob fled to Khakrez without stopping; is probably in Zamindawar to-day. Hassim Khan and the other Sirdars and chiefs, with two exceptions, went with him. He had no baggage and no troops but the Heratee horse. He is said to have announced his intention of going straight to Herat. General Phayre reached Abdul Rahman last evening. The wounded are doing well.

The Times publishes a long telegram from Candahar, dated September 2, giving the "full story" of General Roberts's victory. It adds little, however, to the narrative of the action given by General Roberts in his telegram. One or two additional incidents are mentioned as follows:—

At the enemy's main camp was found the lifeless body of poor Lieutenant MacLaine. . . . Remains of bread, which the poor fellow had been eating, his journal, his pipe, and other trifles were found in the tent half an hour later by Euan Smith. The 1st Brigade bivouacked for the night at the enemy's camp, in charge of the captured guns, among which were the two Horse Artillery guns lost at Kushki-Nakhud. The rest of the troops returned to Candahar by the Baba Wali Pass, arriving at six p.m., when General Roberts, at the end of the action, rode up to the different regiments to thank them for their conduct. He was loudly and repeatedly cheered, showing how entirely he possesses the confidence and the affection of the troops. The feeling of the whole of the Cavalry force is that the victory of yesterday fully repays them for their past exertions.

The action was fought throughout on a scientific plan, without accident or mistake, and was certainly creditable to the British arms. Colonel Brownlow's loss is deplored by the whole force, as that of one of the best and bravest soldiers who ever led a British regiment. Captain Straton had rendered great service as the head of the signalling department from Charasiab up to his death. He was shot in the leg by a Ghazi as he was riding, almost unattended, to establish a heliograph station on the Baba Wali Kotal. His death was promptly avenged by a signaller of the 72nd. Early orders are expected for the return of the Bengal troops to India. General Roberts has appointed Protheroe to the charge of the city. Euan Smith proceeds to reopen the line of communications and restore order in the Aohkzye country.

The Daily News special correspondent with General Roberts, telegraphing from Candahar on the 4th says:—Colonel Wyllie, who is assisting General Phayre's force as political officer, has arrived here with a small escort, thus establishing communication. General Phayre is taking his force to a district south-west of Candahar, owing to the difficulty of obtaining supplies. The Bengal division should be allowed to start for India in a fortnight. The cavalry patrols report the villages to be full of the enemy's dead and wounded. Ayob, with the remnant of the Heratee regiments, is making his way through Zamindawar to Herat. The Cabulee regiments have dispersed homewards. The Kizilbash cavalry are seeking to come to terms with us. The Martini and Snider rifles which were lost by us on July 27 are not recoverable, being mostly in the hands of irregulars. The British Government should now urge the Ameer instantly to try and establish his influence at Ghuznee and Herat. The present opportunities for consolidating his power are unequalled.

THE STATE OF IRELAND.—Professor Leone Levi has a long letter in the Times in which he considers the state and needs of Ireland, and the remedies indicated. The great wants of Ireland, he thinks, are capital, confidence, and industry. "Most unfortunately, at the present moment both landowners and tenants are very poor. The landowners, or a great portion of them, harassed by debt and mortgages, will do and can do nothing to improve the land. The tenants, generally with large families and destitute of means, have as little power to do much for it. . . . But a greater want is confidence. How can capital flow into the country so long as the people are for ever wrangling on social grievances and indulging in political discontent? Perfect safety of person and property and respect for legal rights are the first conditions of social progress. Want of confidence affects the cultivation of land in every way. The landowner has no confidence in the tenant, and the tenant has no confidence in the landowner, and so the land suffers. Unfortunately, there are too many reasons for this want of mutual confidence." After discussing these reasons, and especially the causes of complaint arising from the relations of landlord and tenant, the writer concludes as follows:—"Though I trust more in the power and will of the people to remedy their own evils than in any Parliamentary measure, we all know how much encouragement from high quarters does often accomplish in stimulating self-improvement; and I am quite sure that no better man could direct the destinies of Ireland at this moment than the present Chief Secretary—a true man, a business man, and an honest man."

A SUNDAY FETE IN BRUSSELS.

(FROM A SPECIAL CORRESPONDENT.)

THE thriving little kingdom of Belgium has just been celebrating the jubilee of its independence. It has a good right to such a celebration, for its course for some years past has been one of great prosperity. Indeed, so enterprising have the Belgians been of late, that they have come into very close competition in many a market with our own countrymen, and we have heard not only of competition in the foreign markets of the world, but even of successful competition on our own ground and for our home demands. If report be true, there are engines on some of our home railways which first saw the light in Belgian workshops. Certain it is that throughout Belgium there are the clearest proofs of prosperity among this careful and industrious people.

It is not to be wondered at, therefore, that the Belgian people should seize the occasion of the jubilee of their independence for a national festival. Brussels, as the capital, has been now for some time *en fête*—always attractive and picturesque, she has this summer been especially so. She has put on her gayest dress—indeed, we never remember to have seen a city gayer with colours. Turn where you will, either in the city or its suburbs, the streets are alive with the national colours. All classes of the people seem to have entered with greatest spirit into this jubilee celebration. The whole nation seems to have been in a rejoicing mood.

Your readers will have met with full and particular accounts of the National Exhibition (perhaps the chief feature of the celebration) in the columns of the daily press. Suffice it, therefore, to say here that it appeared to us a most creditable affair—rich in quaint and curious things, but specially rich, we are assured by those competent to judge, in the mechanical departments. Very charming we thought the grounds which had been laid out around the building, with lawn exquisitely green (a sight to be seen nowhere else in the country) with pretty cascades and fountains, to say nothing of an electric railway, and, what is essential to all places to which our friends across the Channel resort, an abundance of *cafés* and restaurants. We can assure our friends who are fortunate enough to have their holiday before and not behind them, that they might do worse than spend a part of it in the charming city of Brussels and its very creditable National Exhibition. It may be not altogether unnecessary to add in these hard times that, through the enterprise of the Great Eastern Railway, a return ticket may be obtained for eight days to Brussels and back for the ridiculously small charge of 20s. second-class and 30s. first-class, which allows the journey to be broken both at Harwich and Antwerp. It is the barest justice to add that the boats which run between Harwich and Antwerp are simply superb, and make the journey across the water in such weather as we are now getting to be no small part of the pleasure of the trip. Some of our wealthy laymen might throw a gleam of cheerful light upon many a poor minister's way by putting a £10-note into his hand, and telling him to be off to Brussels for a week with his "better half." This would well cover every expense for the pair.

Our purpose in writing, however, is to tell of a *fête* Sunday in Brussels, which awakened many thoughts in our minds. Sunday is, as most people know, essentially the Continental *fête*-day. Monday is far more of a Sabbath than Sunday. If the Belgians get a rest-day at all, it is on Monday, certainly not Sunday. We said to a waiter in a restaurant, "When do you rest?" "In my dreams, sir," was the prompt reply. Sunday, in a religious sense, is over pretty early in the morning. The churches, take the morning; the rest of the day is given to amusements. Our Sunday in Brussels, however, was a red-letter day to the people. It was the Cavalcade day; for the last time the great national cavalcade was to pass round the city. Certainly (the day apart) the procession did them immense credit. Processions with us are rather at a discount, and no wonder, for we do them so clumsily. We English are not to the manner born. Our Lord Mayor's Show is a crude, ungainly affair, which is scarcely good enough to please children. The Belgian Cavalcade was of an altogether different type, and commended itself to the beholder as the work of graceful and artistic minds. There was a richness of colouring, a stateliness of movement, and an appropriateness of symbolism which made it a pleasant and long-to-be-remembered sight. Your space will not permit us to speak in any detail of it—suffice it to say, that the various ranks and industries and towns of Belgium were most gracefully represented. Looking at it, the mind was carried back to the times in which such exhibitions exercised no small influence and played no inconsiderable part in the life of nations. The great drawback, however, was that it all took place on Sunday. We are by no means Sabbatarians, and should probably plead for Sunday observance on grounds very different from those familiar to most, but we do none the less plead for Sunday observance. We have little or no sympathy with the strictness of the Puritan or Scotch observance of the day, but still we are not prepared

to liken it to the other days of the week. The conviction grows upon us that it is well to keep the day apart. The loss to a nation of the quietness of the Sunday must be great indeed, for without it the round of toil and excitement is unbroken—there is no hush to the tumult of men. It must surely take from a people a great aid to thought and worship and devotion. Sunday in Brussels was in no sense a Sabbath to us. This is a matter which, before long, will come prominently before the English mind; even now it is not far from the region of practical politics. It is a question of great moment and most far-reaching issues. It must be admitted to be a strange thing that the tavern and the gin-shop should be open where little of anything that is good can be got, and that the library and museum and picture gallery, from which noble influences may come, should be closed on Sunday. It would probably be better for many to spend the day in examining the contents of a museum, or reading our best literature in a good library, or looking upon the works of our great painters in a picture gallery, than in the public-house. Our fear is (and it has been greatly increased by a careful consideration of Brussels on Sunday) that the matter would not rest here, and that those who now ask for the opening of museums, &c., would soon plead for the removal of other restrictions. It would surely be a sad day for all classes of the community (and especially for the working men) if our English Sunday were to be likened to the Continental. It would surely rob us of much that is worth the keeping, and, it may be, greatly lower us in the scale of the nations.

It should be added that throughout the day the *cafés* and restaurants of the city were crowded. Turn where you would, hundreds of people of all classes were sitting at their little tables in the open air, drinking, in some cases, coffee, but, in most cases, the beer of the country. It is only fair to say that, although we looked very closely for it, we saw no drunkenness. Right on till late in the evening we watched the crowds which thronged the *cafés* and filled the streets; but there was perfect order, and as we have said, although beer was everywhere being drunk, there was no drunkenness. This was a sight which certainly perplexed us. You might see more drunkenness in a single street in London than we saw in all Brussels. We have tried hard to account for the difference, but so far without success. Was it that the beer was of a lighter kind? (We did not try it to see.) Was it that whole families went out and sat and drank together, and that the presence of women and children had a restraining influence, or is the difference to be accounted for by national temperament? Probably all these together may help to account for it. Still, the fact is a patent one, and we can only express the fervent hope that the day may not be far distant in which, whilst something like an English Sabbath may be secured to Belgium, a sobriety like to that of the Belgians may be attained by our own country.

A BALLOON COMPETITION.—A balloon competition for a silver medal took place on Saturday. Eight balloons were appointed to start, but five only accomplished journeys, the other three being unable to ascend in consequence of the failure of the supply of gas. The aeronauts met at the Grand Hotel on Monday, and presented reports of their travels for the information of the president and executive committee of the Balloon Society. Mr. Simmons started from the Clapham Skating Rink at about five o'clock, and descended at Widdington, in Essex, at about half-past six. He estimated his greatest altitude at 14,000 feet. Mr. Wright, accompanied by Commander Cheyne, went up from the Crystal Palace at a quarter-past five, and came down at Little Bardfield, near Thaxted, Essex, at about seven o'clock. The highest elevation attained was 3,425 feet. The only approach to a mishap occurred to this balloon. When descending Mr. Wright cleared a line of telegraph wires running by the railway, and tried to make for a clover field. He then saw a second line of wires running beside the high road. The balloon just cleared them, and in another second the grapnel which was trailing would have carried them all away had he not cut the line. The balloon then struck the ground, bumping the car broadside on, and rolling the occupants over and over before it could be mastered in an adjoining barley field. Mr. Jackson went up from the Alexandra Palace at a quarter to six, and landed at Little London, Essex, about ten minutes before seven, having travelled thirty-six miles. His greatest altitude was 4,800 feet. Another balloon went up from Woolwich-gardens, under the charge of Mr. Jackson, of Derby. The ascent was made a few minutes after five o'clock, and the voyage terminated about seven o'clock. The balloon descended in a barley-field at Ridge-well, Suffolk. The fifth balloon which started was that of Mr. Orton, which, leaving Epping Forest at three minutes to five, was carried to a field on the main road at Bartlow, near Cambridge. The descent was made at 6.22. The balloon at the Welsh Harp made no journey from want of gas. Mr. Adams, who had charge of it, made an effort to ascend, but only rose about 100 feet, and descended half a mile from the point of departure.

EPITOME OF NEWS.

DOMESTIC.

The Dean of Westminster and the Rev. Dr. Donald Macleod, one of Her Majesty's chaplains, arrived at Balmoral Castle on Saturday and dined with the Queen. On Sunday Dr. Macleod preached in the Castle, where Divine Service was held.

The Queen held a council at Balmoral Castle on Monday morning, at which were present Prince Leopold, the Lord President of the Council, and Lieutenant-General Sir Henry Ponsonby.

All the Ministers were present at the Cabinet Council held on Monday except Earl Spencer, who is with the Queen at Balmoral. Sir Charles Dilke has gone on a few days' visit to Earl Granville at Walmer Castle.

It is stated that the Earl of Dalhousie will probably be appointed a Lord-in-waiting in succession to Lord Enfield.

Mr. Adam, the newly appointed Governor of Madras, will remain Chief Commissioner of Works until a short time before he sails for India.

The Grand Duke Constantine is on a visit to London. On Monday Earl Granville, the Earl of Kimberley, Sir Charles Dilke, and many members of the foreign diplomatic body called at Claridge's. In the evening the Grand Duke dined with Prince Lobanoff at the Russian Embassy, a distinguished party being invited to meet his Imperial Highness.

Dr. Lyon Playfair, Chairman of Committees in the House of Commons, intends visiting the United States during the recess.

At a mass meeting of the nailers of the Black Country, held at Halesowen on Sunday, it was resolved to strike against a proposed reduction of forty per cent. in wages. The step which has been taken will throw thirty thousand operatives out of employment.

A singular accident happened on Saturday night to the London and North-Western limited mail from London to Glasgow. When it arrived at Stafford half the train was missing, and some six or seven carriages were found standing on the line about a mile south of the station. An express was due on the same line in a short time, but the signalling arrangements prevented the occurrence of a grave disaster.

The *Mark Lane Express* of Monday says that another week of exceptionally fine weather has brought the harvest to a termination in many parts of England under very favourable circumstances, while steady progress has been made with the cutting and stacking of grain throughout Scotland and Ireland. Of course in the latter districts there is still some standing corn to be seen, but a few more days of such weather as we are now enjoying will see this secured. Such a fine ending to the harvest is of the greatest value, for although a good deal of wheat has undoubtedly been injured by blight and mildew, even damaged corn is more valuable when stacked in dry condition.

The police have committed an extraordinary mistake in arresting a man named Fraser and his wife on suspicion of their having feloniously disposed of a child. The unanimous statement of several constables was that the persons whom they charged had been seen with a child on the Victoria Embankment at an early hour on Thursday morning, and shortly afterwards they were met without the child. Since the case appeared in the newspapers the police are satisfied that they have been in error, as two other persons have come forward and, stating that they were the individuals who had been met, have given a satisfactory account of themselves. Fraser and his wife were consequently discharged by the Bow-street magistrate on Monday.

The *Citizen* states that it has authority for the announcement that the inclination of the larger companies is to answer the questions of the Guilds Commission, though the doing so will involve immense labour, and though it is thought that the interrogatories relating to funds which they hold to be of a private nature should not have been put. The idea largely prevails that the Guilds should hold a Conference to determine upon united action.

Mr. W. H. Wills died on Thursday, at his residence, Sherrards, Welwyn, Herts, in his seventy-first year. Mr. Wills was closely associated with the late Mr. Charles Dickens. On the starting of the *Daily News* Mr. Wills was one of the editorial staff, and he afterwards took part in the management of *Household Words* and *All the Year Round*. On the death of Mr. Dickens Mr. Wills retired, and was made a Justice of the Peace for Hertfordshire.

Crowds of persons congregated on Monday at Kennington Oval to witness the contest between a representative English cricketing team and the Australian Eleven at present visiting this country. The weather was fine. The home team in its composition is as nearly representative as possible, but the colonists are at a disadvantage, owing to the inability of Mr. R. Spofforth, the most dangerous bowler on their side, to play, in consequence of an injury to his hand, received whilst playing a Scarborough local eighteen. There was some splendid play, Dr. W. G. Grace making 152, and the English total at the close of the day reached 410 with eight wickets down. The Australians went in on Tuesday, but the match was not over at four

o'clock yesterday, though the English were sure of winning.

The new Master Cutler, Mr. William Chesterman, was sworn in on Friday, and the annual feast was held in the Cutlers' Hall in the evening. The Master Cutler presided, and among the guests were the Duke of Norfolk, the Earl of Wharfedale, and Mr. Mundella. Mr. Mundella, in replying to the toast of "The Ministers," met with much interruption in his references to the late Ministry and to some of the measures of the present Government. Mr. Mundella said that the work done during the present Session was extremely satisfactory. The Government had in three months done more in the way of domestic legislation than the late Government accomplished in three years. The Duke of Norfolk, replying for the House of Lords, spoke in justification of the recent action of that House.

According to the *Scotsman* the list of new voters in Dalkeith parish includes forty-three Tory fagots. Of these twenty-seven are non-residents in the county. The Duke of Buccleuch has put on for the first time his gamekeeper, gatekeeper, gardener, clerks, and clergyman.

Lord Hartington received on Friday a deputation from the Patriotic Association, who urged that the city of Candahar and district should be permanently annexed to India. His lordship, in reply, observed that the views of the Ministry with reference to Afghanistan differed from those of the late Government; but while refusing to enter into matters of controversy, the Indian Secretary admitted that there were strategic reasons for holding Candahar, while the difficulties of holding it were not so great as they would be with respect to other parts of Afghanistan. But he was not clear that we had any right to annex Candahar, and he was not aware that the people would submit to our rule. It would, moreover, be a very costly step, and would require large garrisons in the city and on the line of communication, which would be more usefully employed in protecting India. The whole subject was not yet absolutely concluded, however, and his lordship promised that the memorial presented by the deputation should receive the attention of the Government.

FOREIGN.

M. Robert Mitchell, the Bonapartist deputy, in a letter published in last evening's *National*, says he feels compelled to admit that the repeated declarations of the national will during the past few years, as expressed by universal suffrage, testify that it is the desire of the country to accept the Republican form of government, and under such circumstances a sincere Democrat can no longer feel himself at liberty to abstain from conforming thereto. M. Mitchell at the same time demands a final plebiscite to determine the future form of government.

An election for Mézières, in the Ardennes, has resulted in the return of M. Corneau, Republican, by 18,547 votes, against 10,300 given to M. Riche, a Clerical Bonapartist.

More than fifty superiors of Jesuit congregations have, the *Franciais* says, signified their acceptance of the declaration of submission to the decrees of the 29th of March. That declaration, the same paper states, was drawn up at the joint wish of M. de Freycinet and the Pope, by Cardinal Nina and M. Desprez, the French Ambassador at the Vatican. *L'Union* and the *Gazette de France*, however, vehemently attack the declaration, describe it as a mystification, and as a trap laid by the Opportunists. The Radical journals, on the other hand, also express entire disapproval of the document, and demand the strict and integral execution of the March decrees.

The Austrian Emperor has had an enthusiastic reception in Galicia Poland. At Cracow 800 or 1,000 members of the Polish aristocracy, in magnificent national costume, met his Majesty at the station, and presented an address. On Wednesday night, last week, the whole city was splendidly illuminated. On the 2nd inst. a grand ball was given in honour of the Emperor, at which twenty-four couples belonging to the Polish aristocracy danced a national mazurka.

The Austrian army manoeuvres in Galicia commenced early on Sunday morning. The eastern corps filled and surrounded Lemberg, while the western corps were eighty-five miles distant at Przemysl. Such was the rapidity of the advance of each corps, that the cavalry advanced guards came in sight of each other before noon, having covered forty-two miles each in seven hours.

A telegram from Berlin states that the great review of the Third Army Corps will take place, according to the present military arrangements, on the 10th inst., in the immediate neighbourhood of Berlin.

General Scobeleff has, it is stated, been summoned by the Emperor to Livadia by telegraph, to take part in a council of war regarding the further progress of the expedition against the Tekke Turkomans. General Scobeleff is said to insist upon the necessity of punishing the Turkomans of Merr.

The greatest precautions were taken to ensure the safety of the Russian Emperor in his journey to Livadia; but, according to the Moscow papers, the Nihilists were on the alert, and at least attempted to prepare for blowing up the train in which His Majesty travelled, both at Moscow and near

Simferopol. It is stated that the four hundred miles of railway over which the Czar travelled were guarded by about forty thousand men—soldiers, peasants, police, and gendarmes. His Majesty is now at Livadia, and it is reported that he will shortly contract a morganatic marriage with the Princess Dolgorouski.

A telegram from Geneva says that Herr Bühler, a member of the German Parliament, has addressed a second letter to the International League of Peace and Liberty, in which he affirms the right of Germany to Alsace-Lorraine. The writer advocates disarmament, and hopes for the maintenance of peace for ten or fifteen years, during which time the people themselves might reorganise their finances and their armies. Herr Bühler says it is within his knowledge that President Grévy is favourable to the union of peoples, and he hopes to find support from other quarters. M. Lemonier, replying to Herr Bühler, in the name of the League, denies that conquest can engender right. With regard to Alsace-Lorraine, he declares that the Treaty of Frankfurt is null and void, and that the liberation of these provinces is an indispensable preliminary to disarmament. In default of their being set free, disarmament at present is impossible. The League advises that a permanent treaty should be concluded between nations for settling disputes by arbitration. A brief formula of such a treaty is given, and it is stated that the United States of America are ready to enter into a Convention of this character with all nations.

The Indian correspondents of the *Times* state that General Stewart and Mr. Lepel Griffin have reached Simla. The latter returns to England in a month. The state of affairs in the Deccan is causing serious anxiety. For two or three weeks there has been little rain over the greater part of the Bombay Presidency, and unless copious rain falls within the next few days there will be some reason to apprehend severe scarcity, if not an actual famine, over an area almost co-extensive with that affected in 1876. The Bombay Government is stated to be on the alert and ready to undertake relief measures if necessary.

There has been a sad bridge accident at Logrono in Spain. A battalion of infantry was passing the River Ebro on a raft made of pontoons, which sunk because the men rushed forward, being alarmed by the leakage of the raft. The colonel, 12 officers, and 100 men were saved; 11 officers and 97 men were drowned.

Twenty-five thousand three hundred emigrants landed at New York during August.

A Lisbon telegram in the *Standard* says that the following conditions are, according to the latest news from Valparaiso, believed to be the bases of peace agreed on between Chili, Peru, and Bolivia.—Bolivia will cease to be an independent State, and will be annexed to Peru. This annexation will be recognised by Peru, which will lend its co-operation to make it a reality. Peru will not augment her navy beyond the number of vessels determined in a secret treaty. Chili will take possession of the Bolivian territory to the south of Loa and west of the Cordillera. The territory of Tarapaca will remain in the power of the Chilians as a pledge till the complete payment of the war indemnity, which has been fixed at such a high figure that it will be almost impossible for Peru to defray it. The territory of Peru, being thus augmented by the annexation of Bolivia, will be guaranteed by Brazil and Chili by means of an offensive and defensive alliance of the three Powers.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

A conference of representatives from various associations throughout the kingdom was held at Manchester, extending over Wednesday, Thursday, and Friday of last week. The gatherings, which were a great success, took place in the hall of the Central Association, Peter-street, the delegates present numbering upwards of 100, and representing 370 auxiliaries. Mr. W. Hind Smith, of London, presided at the opening gathering, the subsequent chairman being Mr. H. Whitwell, of Birmingham, and Mr. J. Rowbotham, of Manchester. Mr. Newett gave the delegates a hearty welcome to Manchester. He trusted that the Conference would arrange for the holding of a national gathering annually with such exceptions as next year, when the International Conference will meet in London. Papers dealing mainly with the work of the association were read by Mr. N. R. Hughman, travelling secretary for Scotland; Mr. James Pearce, of West London; and Mr. W. J. Paterson, of Liverpool. A national committee was appointed for the general oversight and consolidation of the association. On the evening of Wednesday a public meeting was held under the presidency of Mr. Herbert Philips, at which brief addresses were delivered by the delegates. Although so many people were out of town the delegates were all hospitably entertained in private houses.

MR. THOMAS HUGHES is in America, on behalf of the English members of a society, called the "Board of Aid to Land Ownership," of which he is chairman. The society is said to have purchased a tract of land in Tennessee, four hundred thousand acres in extent. The proposal is "to open up homes and farms to English emigrants of good character and moderate means, and to keep the whole thing under wholesome control." The colony is to be formally opened on September 14.

MR. MOODY AT HOME.

MESSRS. MOODY AND SANKKY have received a pressing invitation from England, amongst other places, urging them to return to this country for a winter campaign. The evangelists, according to the American journals to hand, were undecided which invitation to accept, but it was hardly expected that they would be induced to leave America at the present time. A correspondent of the *Chicago Advance*, who has recently been the guest of Mr. Moody at Northfield, Massachusetts, gives some interesting particulars of the evangelist's home life. Northfield, where Mr. Moody was born, and where he passed his childhood, we are told, is a place of about 2,000 inhabitants, and sits dreamily on the Connecticut River. It is an old village, with wide streets shaded by elms and chestnuts. From Mr. Moody's home a magnificent view is obtained. There from between the mountains of the North, comes the picturesque Connecticut River like a silver thread. A cloud drifts between you and the top of a mountain in Vermont, while its white point hangs over New Hampshire. These two States are only a few miles from the plain old-fashioned frame house, with a long porch in front, where the evangelist lives. Plenty of room to satisfy the voracious nature of the man; the dining-room is so large that you wonder, till he explains that here he holds his Bible-meetings for the neighbourhood. Then, in his enthusiastic, jerky way he exhibits his barns and chickens, bees and pigs and ducks, with all of which he is quite familiar. His library in which he works is large and airy, and well-stocked, with an unusual collection of good, a lid books on practical subjects. His wife, three children, and a niece, who is staying with them, constitute the family. "At night," adds the correspondent, "we all went to Dr. Pentecost's to a neighbourhood Bible-reading. Dr. Pentecost has purchased an old farm-house and grounds, about one-half mile from Moody's, and the two evangelists, whose souls are knit together, see each other every day. They are light-hearted as boys, and live as plainly, almost, as did Abraham, who dwelt in tents and fed cattle all his days. It was a treat not only to be at their Bible-meetings, and see on what meat these men do feed that they have grown so great in godliness, but also to witness their merry every-day life. Both are quite heavy-set, and dress after the fashion of well-to-do farmers. Both are a little over forty years of age, and wear their beard full. They are of the same complexion, dark auburn hair and whiskers, with grey eyes, and both have that peculiar vivacious, restless manner that exhibits the excess of vital force, which demands active life. Such men would be tired to death if they had to wait in idleness a week. They rest better when holding daily meetings than at any other time."

THE ELEMENTARY EDUCATION ACT.—A circular has been issued by the Education Department to the various local authorities respecting the new Elementary Education Act, 1880. The special object of the circular is to draw attention to sections 1 to 4. "The object of this Act," it is stated, "is to make bye-laws universal, and it provides that unless, before December 31 next, bye-laws have been made for any school district by the local authority thereof, it shall then devolve upon this department to perform the duty thus left unfulfilled. Hitherto bye-laws could not be made for a parish except on the requisition of the ratepayers calling on the School Attendance Committee of the Union to pass bye-laws; such requisition is no longer necessary. Henceforth the School Attendance Committee may make bye-laws for all the parishes under their jurisdiction, and if it is thought expedient to adopt for several parishes in the Union the same distance in bye-law 2 and the same standards for exemption in bye-law 5 one form will suffice for all these parishes. The proceedings for making bye-laws will in all respects (except as to the necessity of a requisition) continue to be the same as they were before the passing of the Act. Particular attention is directed to section 4, pursuant to which a child, before being legally employed, must reach (or pass in all three subjects of) the standard for partial or total exemption fixed by the bye-laws, and if a child is employed who has not reached one of the prescribed standards the employer will be liable to a penalty. The proviso at the end of section 2 will meet the case of children legally employed in districts in which bye-laws were not in force at the date of the passing of the Act; while the proviso at the end of section 4 allows employers to continue to employ children who, at the same date, were attending school in accordance with the provisions of the Factory and Workshops Act, 1878."

MR. R. W. DALE'S new volume, "The Evangelical Revival, and other Sermons," will be published this month by Messrs. Hodder and Stoughton.

CLUTTON SUNDAY-SCHOOL CENTENARY CELEBRATION.—In connection with this movement an interesting series of services has been held in Clutton, Chew Magna, Littleton, and other East Somerset villages, commencing with an admirably-arranged service of song in the Independent chapel of Clutton. The Sunday-school of this village is one of the oldest of the district, and the pastor, the Rev. O. E. Judson, gave the centenary address, quoting largely from the publications of the Sunday-school Union. He intimated that the school was probably co-existent with the church itself in 1602, and that he felt peculiar interest in the fact that some of the aged members, now in their eighty-sixth year, were present, who in their childhood attended the school, and were afterwards for many years employed as teachers. It was thus a succession had been kept up of those who had been "planted in the house of the Lord." To each of the senior scholars he presented a medal, to be worn during the festival, and a little book, illustrative of the marvellous progress of the work with which the name of Robert Raikes will ever be associated. On the following Wednesday the children marched in procession to Clutton-hill, a beautiful elevation, the rural retreat of Mr. and Mrs. Holbrook, who kindly provided a merry-making for all.

News of the Free Churches.

CONGREGATIONAL.

— Mr. Allen Redshaw, of Slough, has accepted the pastorate of the church at Fairford, Gloucestershire.

— Rev. D. H. Jacobs, of Spring-hill College, Birmingham, has accepted the pastorate of Zion Chapel, Hyde, near Manchester.

— The Rev. G. Brooks began his ministry at Robert-street, Grosvenor-square, on Sunday last. The attendance at each service was good.

— The teachers of Orange street Sunday-school, on Sunday last, presented to W. Garnett, Esq., the superintendent, a beautifully finished and inscribed centenary silver medal.

— Mr. E. G. Cammidge, late of Spring-hill College, has accepted an invitation to the charge of the church at Holmfrith during the Rev. J. Colville's absence on a voyage to India.

— Rev. James Belcher, on his return from his holiday, was presented, on the 2nd inst., by the friends at Fetter-lane with a handsome tea and coffee service, as a token of esteem.

— Two missionaries of the American Board of Foreign Missions, Rev. Walter W. Bagster, of California, and Rev. W. H. Sanders, of Massachusetts, and formerly of Ceylon, have sailed for the new station at Bihā.

— On Thursday, September 3, the Rev. Newman Hall preached two sermons on the reopening (after restoration and cleaning) of the church at Wendover, Bucks. The collections, including donations, amounted to £30 3s. 3d.

— Rev. J. Richards, of Stoke Newington, London, has accepted the call of the church at Buntingford, and commenced his ministry last Sunday with encouraging prospects. The chapel and manse have been recently repaired and renovated.

— At a recent meeting of the members and subscribers of the church at Berkhamsted, it was decided to substitute a new organ for the small one now in use, which will involve an outlay of £300, towards which £100 has been promised.

— The Lisburn Congregational Church reports a very encouraging state of affairs. The congregations have largely increased, and three new stations have been opened in different parts of the town. Many of the people attending these meetings previously went to no place of worship.

— Mr. George A. Shaw, of the London Missionary Society, who for eight years has laboured at Fianarantsoa in the Betsileo country, Madagascar, having been appointed to commence a mission at Tamatave, in connection with the same society, left Dartmouth by the steamship *Balmoral Castle* on Sept. 3.

— A memorial window, filled with stained-glass representing the interview between Mary Magdalene and Christ after the Resurrection, has been erected by the congregation of Winton-place Church, Kilmarlock, in commemoration of the late Rev. Dr. Bathgate, who died suddenly, on the evening of the Tay-bridge disaster, after 22 years pastorate.

— We learn that the Rev. Alexander Mackennal still remains at Brassington Hall, near Wirksworth, confined to his bed, as a result of the accident to which we have already made reference. It is expected that another fortnight must elapse before his medical attendant will feel justified in allowing him to undertake the fatigue incident to the journey to his home.

— Camberwell-green Chapel (Rev. Dr. Clemance, pastor), which has been closed for about six weeks for repairs and decoration, was re-opened on Thursday evening, when a selection of pieces was played upon the new organ, the gift of Mr. George Keen, treasurer. The expenses of the alterations, which have added much to the attractiveness of the interior, have been almost covered by subscriptions among the congregation.

— The first anniversary of the pastorate of the Rev. Jason C. Jenkyns was held last week at Anvil-street Chapel, Bristol. The report of the church, read by Mr. Alfred Smith, was most encouraging; 48 had been admitted to church fellowship, besides 30 candidates still in the pastor's preparatory classes. The Revs. Urijah R. Thomas and F. W. Brown, Messrs. E. Prosser, T. Usher, and O. Butler, took part in the service.

— The will of the late Rev. H. S. Greene, of Ballardvale, Massachusetts, contains the following legacies, to be given after the death of his wife: his home to the Union Society of Andover, for a parsonage, to be occupied only by the regular settled minister of the society; £200 to endow the Greene Scholarship at Amherst College, for the benefit of some worthy graduate of the High or Pynchard School of Andover; and £20 each to the American Board and State Missionary Society.

— The annual meetings of the Congregational Union of Ireland are to commence on Tuesday next, in the Donegall-street Church, Belfast. The chairman is the Rev. James Sterling, of Sligo. The Rev. Alexander Thompson, D.D., of Manchester, and Mr. R. Ancherlonie, of Edinburgh, are delegates from England and Scotland. The proceedings are to include a special Conference on the Irish mission, with delegates from the English Congregational Union and the Irish Evangelical Society.

— Services were held on the 31st ult., on the occasion of the ordination of Mr. H. Elvet Lewis, late student of Carnarthen College, to the pastorate of the church at Buckley, North Wales. Professor Morgan (Carnarthen) gave an address on the nature of a Christian Church; Rev. Henry J. Haffer asked the usual questions; Rev. D. B. Hooke offered the ordination prayer. The charge to the new pastor was delivered at night by the Rev. W. M. Davies (Blaen-y-Coed), and the sermon to the church was preached by the Rev. J. D. Thomas (Runcorn), the former pastor. Between the services tea was provided in the adjoining schoolroom by the ladies of the church. Mr. Lewis enters upon his pastorate with every token of success.

— Intelligence has been received of the stranding, on Scrapper Rock, Cape Jarvis, Australia, of the Orient steamer, *Sorata*, the vessel in which the Rev. Samuel Hedditch and his son took passage. The *Sorata*, which is of over 4,000 tons burden, arrived safely at Adelaide on the 2nd inst., but went ashore shortly after leaving that port for Melbourne. The passengers were all safely transferred. The first telegram announced that the vessel was likely to become a total

wreck, but a telegram received yesterday says:—"Vessel's position more favourable than first supposed. Diver had been down examining hull; keel is bent up eight inches, and bulkhead said not to be watertight. Powerful pumps had been secured, and though steamer's position was dangerous, they were hopeful, should weather keep fine, of saving her."

— The first flower service in connection with the afternoon service for the young was held on Sunday, August 29th, at the Westminster-road Church, Birchfield, Birmingham. The service brought together the largest congregation ever seen in the church. Special anthems and hymns were tastefully sung by the children. The Rev. Walter Searle (minister) gave the address on "The Analogy between the Growth of Flowers and the Progress of the Life of Goodness." It is estimated that over 400 choice bouquets were brought up to the communion table before the address, and remained during the evening service about the pulpit, which was specially decorated for the occasion. On the following morning they were conveyed to the Children's and other hospitals, and distributed by the ladies of the congregation to the inmates, who were greatly cheered by them.

— On Sunday, August 15, anniversary services of the Sunday-school were held in Ventnor, when appropriate sermons were preached by the pastor, the Rev. R. A. Davies. The congregations were very large, and the singing of the children was in excellent taste. The collections amounted to £22 10s. The anniversary services were followed by a bazaar, held August 24, 25, and 26, on behalf of the fund for providing new school and class rooms. The scheme includes the erection of a large room (on land adjoining the church) capable of seating 500 children, a young women's classroom, and the conversion of the present schoolroom into eight classrooms. The bazaar was tastefully arranged, the stalls resembling Swiss chalets. Goods to the value of more than £700 were contributed. There was an excellent musical programme arranged for each day, and the bazaar realised about £500. The cost of the whole scheme will not be less than £2,500, towards which the sum of £1,400 has now been raised, Mr. S. Morley, M.P., and Mr. J. Kemp-Welch each generously subscribing £100.

BAPTIST.

— An English Baptist church has been formed at Pontardawe.

— A series of interesting evangelistic services have just been held at Dumfries.

— The Rev. W. Johns, of Swansea, has accepted a call to the pastorate of the church at Clydach.

— The annual meetings connected with Bristol College are being held during the present week.

— The Rev. W. Hewlett, of the Pastors' College, has been inducted into the pastorate of the church at Pultneytown, Wick, N.B.

— Tent services have been held in Waterford in connection with the Baptist Irish Home Mission by Messrs. Mateer and Parker.

— The Rev. G. W. Wilshire, who some time since left England as a missionary to the Bahamas, has just returned home in feeble health.

— The fourth annual flower show and exhibition connected with Arthur-street Chapel, Camberwell, has just been successfully held.

— The Rev. Thomas Watts has resigned the pastorate of the Dagnall-street Church, St. Alban's, after labouring there for nearly fifteen years.

— The Rev. J. P. Chown, of Bloomsbury Chapel, has been preaching with much acceptance to a large congregation in the parish church of Lerwick, N.B.

— The subjects of Home Missions and the Annuity Fund connected with the Baptist Union will form prominent features at the Autumnal Session shortly to be held.

— The church at Skipton, Yorkshire, has just presented to the Rev. W. Judge, on his return from his wedding tour, a handsome timepiece, and other tokens of esteem.

— The Rev. Chas. Macalpine, M.A., B.D., has accepted a call to the pastorate of the church in Long Wynd, Dundee. Mr. Macalpine was educated at Glasgow University.

— The Rev. Robert and Mrs. Wearmouth, on returning from their holidays, have been presented with a very handsome marble timepiece by the friends at Albany-road, Camberwell.

— The death is announced, at the age of 78, of the Rev. Gavin Mount, of Dunrossness, Shetland, after a service to the church in the island of nearly sixty years, thirty of which he spent as pastor.

— The church at the Round Chapel, Every-street, Ancoats, Manchester, have unanimously invited Mr. H. Leonard Overbury, late of Union Chapel, West Gorton, to become their pastor. Mr. Overbury has accepted the invitation.

— A very interesting service in aid of the Glamorgan Deaf and Dumb Mission was held last week at Commercial-street Chapel, Newport (Mon.), under the presidency of Mr. H. Phillips, J.P.; Mr. E. Cory (Cardiff), and Rev. J. W. Lance being amongst the speakers.

— In the absence of Mr. Spurgeon, whose continued weakness would not permit of his keeping his engagement to preach, the Rev. J. P. Chown on Tuesday evening conducted the reopening services at Peckham-park-road Chapel, which building has just undergone considerable alteration and renovation.

— Under the auspices of the London Baptist Association a conference upon the subject of "Deacons and Elders, their Spiritual Functions and Opportunities," is to be held at the Metropolitan Tabernacle within the next fortnight; the pastors, delegates, deacons, and elders of the various metropolitan churches being specially invited to attend.

— On Thursday last a bazaar was held at the Stephenson Memorial Hall, Chesterfield, towards the liquidation of the debt on the chapel at New Whittington, which was erected to accommodate the increasing congregation. The Mayor officiated at the opening of the bazaar, Councillors Higginbottom, Rev. W. Evans, and Harris being amongst others taking part.

— A most successful series of evangelistic services have been conducted by Messrs. Fullerton and Smith at Dumfries in continuation of the opening services at the Tabernacle. Night after night there was a growing interest and deepening impression, and several were led to decision for Christ. It is to be regretted that the services could only be continued for a week.

— The Rev. Arthur Mursell on Thursday last, at St. George's Hall, Llandudno, formally opened a bazaar in aid of the liquidation of the Welsh Chapel debt, amounting to about £800. Mr. Watkin Williams, Q.C., M.P., was to have presided, but was prevented leaving London by urgent Parliamentary duties. The bazaar was continued throughout Thursday and Friday.

— Intelligence reaches us to the effect that Dr. Chown, formerly of Birmingham, son of the Rev. J. P. Chown, of Bloomsbury, has just been gazetted a magistrate of Jamestown, South Australia. The Rev. J. Howard has, through ill-health, resigned the pastorate of the Baptist church there, and the Rev. W. Rogers, who recently left Swindon for the Colonies, has accepted an invitation to supply the pulpit for three months. The cause is prospering.

— At Malton, Yorkshire, on Thursday last, the foundation-stone of new school premises in connection with this place was laid by Mr. Henry Pickering. A basement floor and school and class rooms will be included in the new structure, which is expected to involve an outlay of about £380. The Revs. J. Rigby (pastor), W. Adey (Scarborough), and T. Milner (Malton) delivered addresses, and Mr. W. Stead, of Harrogate, presided at a public meeting following a tea, held in the evening.

— On Sunday the Rev. James Harcourt, of East-hill, Wandsworth, late of Berkhamstead, preached to large congregations. Collections were made on behalf of an infant day-school, held in the schoolroom adjoining the chapel, supported by the Nonconformists of the town, who, in Mr. Harcourt's time, instituted this school for the purpose of affording unsectarian education, which the School Board were unable to provide, in consequence of the National Schools monopolising the supply.

— On Friday evening the annual meeting in connection with the Green Walk Mission, Bermondsey, was held at the Metropolitan Tabernacle, under the presidency of Mr. W. Olney, who read a letter from Mr. Spurgeon, regretting his compulsory absence and expressing his thorough sympathy with the aims and labours of the mission. The report was very encouraging. It referred to the constitution of Sunday-schools, week-day classes, children's classes, open-air preaching, benevolent funds, &c. Miss Booth, of the Salvation Army, was amongst the speakers.

— It has been arranged for the forthcoming Missionary Conference, to be held in London, that after the papers of the Rev. Dr. Landels and Mr. H. M. Bompas, Q.C., resolutions pledging the Assembly on behalf of the churches to some further advance in the cause of missions will be moved by the Rev. Edward Medley, B.A., of Nottingham, and Mr. Edward Mounsey, of Liverpool. The last-named gentleman will explain the scheme so successfully carried out at Myrtle-street Chapel (Rev. Hugh Stowell Brown's) of the missionary organisation of which Mr. Mounsey has for many years been the active spirit, and which has led to the very large increase of the church contributions to foreign labour.

— The attention of our readers is requested to an advertisement in another column announcing the forthcoming meetings in connection with the service of laying the memorial-stones of a new chapel for the Baptist denomination in the city of Hereford. It appears that another and larger place of worship is much needed to accommodate the growing congregation. The case is strongly recommended by Dr. Angus, Charles Stovel, Alfred Tilley, S. H. Booth, and other well-known ministers. The pastor, deacons, and friends have already done remarkably well, all things considered; they have collected something like £2,500. With a new sanctuary free from a crushing debt, they are hopeful for the future.

— It is stated that the celebrated Baptistery of Ravenna, known to most Italian travellers, which dates from the 14th century, and is decorated with a number of splendid mosaics, is threatened with destruction. The sea has gradually receded, and the town is now some distance therefrom, the Baptistery being three feet below the adjoining street. In consequence of the infiltration of water the walls are giving way, and there is imminent danger of their falling. It is proposed to move the whole structure to a dryer site, by the use of an enormous machine with iron wheels. The Baptistery is in the form of an octagon, with a dome and arcade, which rests upon columns of white marble. Its total weight is calculated to be 1,067 tons, and its safe removal will be regarded as a triumph of engineering skill.

PRESBYTERIAN.

— Service was conducted at Balmoral Castle on Sunday morning by the Rev. Dr. Donald Macleod, in the presence of the Queen, Prince Leopold, and Princess Beatrice. The Queen's dinner party on Saturday included Dr. Macleod and the Dean of Westminster.

— Ministers are slowly returning to their several spheres of labour in London. Dr. Donald Fraser preached in his own church on Sunday, although he does not regularly enter upon pulpit work before the 26th inst. Dr. Dykes is in town ready for duty. Dr. MacEwan is back again; and soon the vacation of 1880 will be at an end.

— It is said that Dr. Dykes has been invited to accept the Principalship of a college in Melbourne.

— The nomination board of ex-Moderators will meet at the end of the month to select the Moderator of the English Synod of 1881.

— The illness of Mr. James Watson—to which we have alluded on several occasions during the past few months—terminated fatally on Wednesday week. Deceased, who was head of the firm of Nisbett and Co., was the much-esteemed treasurer of the English Synod, and took a deep interest in all matters connected with Presbyterianism in England, he having taken a leading part in its reconstitution. Mr. Watson had for many years been an elder in Dr. Dykes' church, and as a member of the London School Board was widely known.

— The late Rev. George Gillfillan left behind him a novel in MS. under the title of "Reconciliation." It is said that the name of the hero of the story is Balfour, and that the narrative partakes very largely of an autobiographical character, containing graphic sketches of the beautiful district of Perthshire in which Mr. Gillfillan was born.

— The Presbyterian Church, North America, reports in its new minutes, 5,044 ministers, 5,489 churches, 578,671 communicants, and 631,932 Sunday-

school membership. Its contributions for congregational purposes during the past year were £1,218,630, and for benevolence £450,000. The Presbyterian Church South reports 1,080 ministers, 1,928 churches, 120,028 communicants, and 74,902 Sunday-school membership. Its contributions for congregational purposes were £173,910, and for benevolence £38,555. The additions by profession of faith have been less in both these bodies than during the previous year.

— The deaths are announced of Rev. James Clark, Established Church minister of Fairlie; Rev. Robert Sutherland, who recently returned home from Australia, and died while bathing at Thurso.

— A memorial bust of the late Mr. W. Jenkyns, who died at the Massacre of Cullinstown last year, has been unveiled in King's College, Aberdeen. While in London Mr. Jenkyns attended Regent-square church.

— An American Presbyterian journal, speaking of the Sunday-school centenary, remarks that probably the very first trace of the modern Sabbath-school is found among the appointments of John Knox, the great Reformer of Scotland, two hundred and twenty years before the time of Robert Raikes. It was arranged by the reformer and his associates that, instead of a second service for preaching on the afternoon of the Lord's-day, the hour should be devoted to catechetical and other biblical instruction. Here was the essential principle of the Sabbath-school three hundred and twenty years ago—and not much improved upon until now.

— So serious are the financial difficulties of the Wigan Church, that a special meeting of the Manchester Presbytery is to be held on the 20th inst., to deliberate on the question. It is hoped it will not be necessary to sell the church property to meet existing liabilities.

— Rev. James Cleland, of Risley, intends to resign his charge at the next meeting of the Manchester Presbytery. He has been forty-eight years in the ministry.

— Rev. Samuel Prenter, of Bolton, is about to be called to an important church extension charge of the United Presbyterian Church in Edinburgh. Mr. Prenter has done an excellent work in Bolton.

— Death has been very busy of late among the ministers of the American Presbyterian Church, no fewer than twenty-two, including two ex-moderators, having died since the last General Assembly.

— The Presbytery of Darlington met on Tuesday. An application for a moderation from St. George's congregation, Stockton, was granted, and a special meeting of Presbytery appointed for the purpose on the evening of the 16th inst. The Presbytery adopted a resolution expressing the hope that the licensing boards in the neighbouring towns would be specially careful not to increase, and if possible to diminish, the facilities for drinking. The consideration of the Synod's remit on evangelistic workers was postponed to next meeting.

— Rev. D. Stewart, of Leghorn, says the *Daily Review*, has just corrected the last proof sheets of his original commentary, in Italian, of the Gospel of Luke. Already the commentaries of Matthew and Mark are issued; and Dr. Stewart now enters upon the fourth Gospel. The work is one of great labour and of quite unique importance and value.

— Special evangelistic services have been recently held with much success at Carlingford and Greencore in connection with the Presbyterian Church.

— The venerable Dr. Adams, of New York, who was to preach the opening sermon at the Presbyterian Council, was seriously ill when the last mail left. The deaths of prominent men connected with this Council are noteworthy. Dr. Beadle died whilst President of the General Committee; Dr. Boardman succeeded Dr. Beadle, and has since died; and now Dr. Adams' life is almost despaired of.

— "The tendency towards Disestablishment in England and Scotland," says the *Pittsburgh United Presbyterian*, "increases to so great an extent that the hope may be indulged of its accomplishment at no very distant day. To us who have received our impressions and training on this side the water, a State Church is simply odious, and we can with difficulty have patience with the people who tell of its advantages and clamour for its continuance."

— The Manchester Presbytery met on Monday. Rev. J. Cleland, Moderator. Rev. J. Reid introduced the Rev. W. D. Fairbairn, the new minister at Eccles. Mr. Reid alluded to the death of Mr. James Watson, so long a leading elder in the church, and for so many years the treasurer of their old Synod Fund. The services that had been rendered by the deceased gentleman to the Presbyterian Church were known only to a very few, and he thought his brethren would agree with him when he said it was due to his memory and to the very long period of his services that they should take some notice of an event which deprived them of one of the oldest and most respected office-bearers. Mr. Reid concluded by moving a vote of condolence with the family of the deceased, which was seconded by the Rev. Dr. Grosart, and agreed to.

— The income of the United Presbyterian Church for all purposes for the ten years ending December, 1879, has been £3,571,046, being £47,171 above the income for the ten years, ending December, 1878. This gives an average annual income for each of these ten years of £357,104. The total amount raised by the United Presbyterian Church from May, 1843, to December, 1879, has been £8,535,966.

— A lady has become one of the editors of a Presbyterian newspaper, published in Baltimore.

— On Sunday morning, a rather elderly lady died suddenly in Free St. Andrew's Church, Kilmarlock while the minister was engaged in prayer.

— Handsome legacies amounting to some £12,000 have been made by mutual consent by Messrs. Joseph Morrison and John Morrison, of Glasgow, lately deceased, to the schemes of the United Presbyterian Church. Several Glasgow charities also receive legacies.

— A new Free Church was opened at Banchory on Sunday.—A new United Presbyterian Church is being erected in Carden-place, Aberdeen, and at Queen's cross, in the same town, a new Free Church is nearing completion.—The memorial-stone has just been laid of the Govan-hill Established Church, Glasgow.—A new Established Church has been opened at Strathgillan.—A new United Presbyterian Church is in course of erection at Maybole.

— At a meeting of the Free Presbytery of Aberdeen the Rev. John Watson, M.A., was ordained as a missionary from the Presbyterian Church of Eng-

land to labour at Amoy, China.—Rev. Alex. Stewart, M.A., Glasgow, has, by a majority, been elected pastor of Kelpie-street United Presbyterian Church, Arbroath.—Rev. John Jamieson has been ordained to the pastorate of Firth congregation.—The Free Presbytery of Dundee and Chirnside have sustained a call in favour of Mr. Johnstone Walker, probationer, to Langton Free Church.—Rev. G. F. Ross, of the East United Presbyterian Church, Coldstream, has intimated his intention to resign his charge, principally on account of delicate health. He has held the charge during the past ten years.

WESLEYAN.

—A handsome marble tablet has been placed in the chapel at Chichester, as a memorial of Mrs. Wm. Ballard, who died a few months ago, and who had rendered great service to the cause of Methodism in the circuit.

—The Rev. J. S. Vickers has left Aberystwith, after three years' labour, for Barking. Before his retirement from the former place he was presented with a purse of gold, and several members of his family, who have rendered help in various departments of church work, also received suitable gifts.

—At Newport, Mon., the Rev. J. Rodwell has received a present from the members of the Young Men's Mutual Improvement Association, of which society he has been the president during his stay in the circuit.

—The members of the Ladies' Sewing Meeting at East-street, Southampton, have made a presentation to Mrs. Portrey, wife of the Rev. J. Portrey, in recognition of her valued services during the three years in which Mr. Portrey has been stationed in the circuit.

—The chapel at Wall, Hayle Circuit, has been renovated, and a new organ and rostrum erected, at a cost of about £300. The Rev. P. Mackenzie, of Leeds, has preached and lectured in aid of the funds, the sum of about £50 being realised.

—The Rev. J. Branson, who is leaving Hull (Great Thornton-street) Circuit for Dundee, has been presented by the members of the Young Men's Christian Association with a handsome timepiece and bronze figures. A fruit banquet was held on the occasion of the presentation, and addresses were given by Messrs. Napier, Foulston, Wardle, Christie, and others. An address was also presented.

—The Rev. T. J. Haugom, on leaving Hessele for Middlesbrough, has been presented with a handsome timepiece and vases.

—At Sedburgh the Rev. A. Levell, on leaving for another circuit, has been presented by a number of friends with a purse of ten guineas.

—At Newbottle, in the Houghton-le-Spring Circuit, the members of the Mutual Improvement Society have presented some valuable books to the Rev. Henry Brown, their late president, who is now appointed to the Durham Circuit.

—At Stanley, in the Shotley-bridge Circuit, an iron chapel has been erected, at a cost of about £350, which provides accommodation for 200 persons. The society has hitherto worshipped in hired rooms. The opening services have been well attended.

—On leaving the Ward-road Circuit, Dundee, after three years' labour, the Rev. E. A. Jones has been presented with a gold watch, in recognition of his valued labours. Mr. D. McIntosh presided at the meeting.

—At Appleby, Westmoreland, very successful services have been conducted by Mr. Dinale Young, of Malton, in connection with the Sunday-school anniversary.

—On Tuesday the Rev. Dr. Rigg opened a new Wesleyan school at Burgh-leath, near Banstead. The foundation-stone of the building was laid in May last by Mr. Alderman M'Arthur. It is a substantial brick building, and has been erected at a cost of £1,350. It is named the "Hudson Memorial School," in memory of a gentleman who did good work in the cause of Wesleyanism in the neighbourhood. The Rev. Dr. Rigg preached a sermon, and, in declaring the building open, hoped it would be a real blessing to the people of the neighbourhood.

—An interesting meeting was recently held at Sleaford, when the members of the Mutual Improvement Society presented their late President, the Rev. J. W. Bell, with a study clock, a barometer, and two thermometers. Mr. Bell founded this society two years ago, and he has worked very heartily and successfully in it. He is now leaving the circuit for Liverpool, and the members took the opportunity of expressing, through the secretary, their high appreciation of Mr. Bell's services, and their great regret at losing his valuable help.

—Last week the Rev. Humphrey Hughes, to the regret of his many friends within and without his own connexion, terminated his labours as superintendent of the Windsor Circuit. He has since removed to Luton, to enter upon the duties of superintendent of the First Circuit of that town. To mark appreciation of Mr. Hughes' labours, and gratitude for many services faithfully rendered, the friends presented to Mrs. and Mr. Hughes, prior to their departure, several valuable and handsome gifts.

—An iron chapel has been opened at Stanley, Shortley Bridge Circuit. The building seats 200, and has cost £200.

—The Rev. H. R. Barton, the newly-appointed superintendent of the Ipswich Circuit, commenced his ministry at Museum-street Chapel on Sunday last by preaching in the morning and evening to large congregations. The appointment of a fourth minister to this circuit, coupled with the prospect of a new chapel being built at Alan-road, presents a prospect of increasing activity and usefulness in the town.

UNITED METHODIST FREE CHURCHES.

—The Manchester Theological Institute was re-opened on Friday last. At a preliminary meeting of the governors, the following candidates were accepted as students:—Messrs. A. Bromley, W. H. Burdett, J. P. Burt, P. B. Dutton, John Edwards, James Shacklady, Joseph Taylor, and Josiah Turner.

—The Rev. S. Gibson has intimated his intention to remove from the Fourth London Circuit at the close of the present Connexional year.

—At a meeting held last week in Baillie-street Chapel, Rochdale, 58 candidates were received into full membership with the church.

—The Revs. E. Vickridge and J. Harrison have preached re-opening sermons in the chapel at Grimsby,

which has been greatly improved at a cost of about £150.

—The Rev. Harry Rayment has been cordially welcomed, in public meeting, to his new sphere of labour at Cornholme, Todmorden Circuit.

—New schools and class-rooms are about to be erected at Accrington in connection with the Avenue Parade Chapel. The estimated outlay is nearly £900.

—Inchfield Bottom Chapel, Todmorden Circuit, has been re-opened after undergoing alterations and being put in a state of thorough repair.

—A largely-attended meeting was held at Whittington Moor to welcome the newly-appointed minister, the Rev. J. E. Harnald.

—A meeting was held at Hindley-green, Lancashire, to welcome the Rev. W. J. Fennill, the newly appointed minister of the Circuit.

—We are informed that the statement, which came to us from a usually reliable source, that the Rev. T. M. Booth has accepted an invitation to labour in the Liverpool Central Circuit, "is at least premature."

—To the regret of his many friends, the Rev. A. Jones has left Middlesbrough, where his labours have been most successful.

GLEANINGS.

THE "pensive maiden" after marriage becomes ex-pensive.

An Ithaca little girl, attempting to describe an elephant, spoke of it as "that thing what kicks up with his nose."

An old lady says she hears every day of civil engineers, and wonders if there is no one to say a civil word for conductors.

The new pair of shoes came home for little five-year old. He tried them on, and finding that his feet were in very close quarters, exclaimed: "Oh, my! they are so tight I can't wink my toes."

"Dipped into a weak solution of accomplishments," is the term now applied to girls professing to be highly educated.

Willie, when he had frowned a good deal at being called in from play to attend to Rab, was reminded how hard he had tensed to have a dog. His reply was, "Well, I didn't tense to take care of him, did I?"

Before marriage a girl frequently calls her intended "her treasure"; but when he becomes her husband she looks upon him as her "treasurer."

A Philadelphia clerk, who is somewhat smarter than his employer, was heard to remark the other day: "Thank Fortune, the boss has stopped advertising for the season. Now we will have a rest."

An exchange says: "One of the best modes of taking down an overdressed young dandy on the platform of a street car is to offer him your fare, as if you took him for the conductor. Conductors are very respectable men, but like editors, they frequently wear their last year's clothes." We heard of this being tried once. The dandy gratefully accepted the six cents, paid his own fare with it when the conductor came along, and smiled significantly as he saw the giver paying it over again.

A man in Brookfield, Conn., owns a healthy calf with three tails. We are not much of a "scientist" ourselves, so we are compelled to ask our evolutionary authorities whether this variation of species is due to an increase of flies, developing an enlarged supply of the natural weapon of defence; or, whether a decrease of flies, occasioning a diminution of wear and tear, has given nature a chance to put forth more of its caudal energy by the survival of a larger number of these useful and ornamental appendages.—*Christian Intelligencer*.

THE "BABY STARE."—The latest fashionable idiosyncrasy in England is what is known as the "baby stare." It is affected by young misses, and consists in opening the eyes as widely as possible without raising the brows, and slightly turning the corners of the mouth upward. The necessary position of the mouth is obtained by many repetitions of the word mouse. It must be a touching spectacle to see a young lady before her glass making her eyes like saucers, and carefully noting the contortions of her lips. "What fools these mortals be."—*Albany Journal*.

AN EXTRAORDINARY TRANSFORMATION.—A recent telegraphic blunder the following is related:—A noble lord was just about rising to speak at a parliamentary debate, when a telegram was put into his hands. He read it, left the House, jumped into a cab, drove to Charing-cross, and took the train to Dover. Next day he returned home, rushed into his wife's room, and finding her there, upbraided the astonished lady in no measured terms. She protested her ignorance of having done anything to offend him. "Then what did you mean by your telegram?" he said. "Mean. What I said, of course. What are you talking about?" "Read it for yourself," said he. She read—"I flee with Mr. X. to Dover straight. Pray for me." For the moment words would not come; then, after a merry fit of laughter, the suspected wife quietly remarked, "Oh, those dreadful telegraph people! No wonder you are out of your mind, dear. I telegraphed simply, 'I tea with Mrs. X. in Dover-street. Stay for me.'"

The Baroness Burdett-Coutts has given a second donation of £100 to the funds of the Open-Air Mission.

It is stated that Mr. Thomas Carlyle now "neither reads nor writes, but lies on a sofa and longs for death." He will be eighty-two next December, should he live so long.

A CONGRESS of Christian women is to be held at the Young Men's Christian Association Rooms, Needler's-alley, New-street, Birmingham, on the 21st, 22nd, and 23rd inst. This is the outcome of a recently-formed union which promises to do something towards banding together the hundreds of Christian ladies who are labouring diligently in their several spheres. In a circular convening the gathering, and signed by Miss Cavendish and Miss Lloyd, of the Nine Elms Mission, Wandsworth, we are told that "the need of increased intercommunion between Christian women who serve apart, though they are one in spirit, is now beginning to be felt by many. A union has, therefore, been formed, which is intended to embrace all classes of women, and to include all subjects in which as Christian women we are concerned; and it seeks, by holding meetings in different parts of the kingdom, to gather in one focus many rays of Christian thought from various minds." At the first of these meetings, to be held on the days above-named, papers on important subjects will be read by ladies of experience in Christian service. Mrs. Richardson, 14, Frederick-road, Edgbaston, Birmingham, is the secretary of the local committee.

BIRTHS.

BRIDGES.—September 3, at Lawrence Weston, Newbury, the Lady Grace Bridges, of a daughter.

CLARK.—September 1, at Ramsbury, Wiltshire, the wife of the Rev. W. M. C. Clarke, of a son.

DYER.—September 3, at 40, Gordon-square, the wife of the Rev. J. Oswald Dyer, D.D., of a daughter.

EVANS.—September 1, at Walmersley Vicarage, near Bury, Lancashire, the wife of the Rev. J. D. Evans, of a daughter.

LEWIS.—August 7, at Llanneue St. Fagans, Glamorganshire, the wife of E. Raymond Lewis, of twins—a boy and girl.

MACNAGHTEN.—September 4, at 7, Marine-square, Brighton, the wife of the Rev. H. A. Macnaghten, Vicar of Westworth, of a son.

O'CONNELL.—September 1, at 20, Dean's-yard, Westminster Abbey, the wife of Maurice C. O'Connell, Esq., 51st Regt., of a son.

SHEPHERD.—September 1, at The Cloisters, Windsor Castle, the wife of the Rev. Edgar Sheppard, of a son.

SPENCER.—September 1, at Oxford, the wife of Samuel Percy Spence, of twin boys.

WALLIS.—September 1, at 11, St. Owen's-street, Hereford, the wife of Edmund Lamb Wallis, Solicitor, of a son.

MARRIAGES.

BROADWOOD—HATHORN.—September 1, at St. James's, Tunbridge-wells, Alfred Stephen, youngest son of the late Henry Broadwood, Esq., to Julia Hathorn, second daughter of the late Major J. G. Hathorn, R.A.

CRITCHELL—FANTON.—September 1, at the Lion-walk Congregational Church, Colchester, by the Rev. J. Llewellyn, Richard, eldest son of the late Francis Critchell, of Braintree, to Emily, younger daughter of Charles Frederic Fanton, of Colchester.

CUDWORTH—TRISTLETHWAITE.—September 1, at the Friends' Meeting House, Birkenhead, William J. Cudworth, of Darlington, to Margaret, eldest daughter of John Tristethwaite, Esq., of Birkenhead.

LEA—STEVENS.—September 1, at the Friends' Meeting House, Reading, William, second son of Henry Lea, to Ellen Mary, eldest daughter of Samuel Bevan Stevens, both of Reading.

MORGAN—POWELL.—August 5, at St. Andrew's Church, Stockwell, Surrey, Rees Morgan, of South Wales, to Caroline (Catty), youngest daughter of the late Joseph Powell, of 34, Wrotham-road, Camden-town, formerly of Highgate-hill.

MORRIS—THOMPSON.—September 1, at the Baptist Chapel, Stoke St. Gregory, Somerset, by the Rev. W. Fry, assisted by the Rev. J. Tetley, of Taunton, Sam Morris, of Leonard House, Edgbaston, Birmingham, to Julia, second daughter of W. Thompson, of Athelney House, Stoke St. Gregory.

SOANE—STEELE.—September 1, at the Presbyterian Church, Eastbourne, by the Rev. H. C. Wilson, William Soane, to Mary Georgina Steele.

TURNER—ROGERS.—September 1, at the Baptist Chapel, Tottenham, by the Rev. Archibald G. Brown, assisted by the Rev. W. H. Smith, the Rev. George Turner, of West Green, Tottenham, to Mary Woodfall (May), second daughter of Matthew Rogers, Esq., of Tottenham.

WILLIS—BUTCHER.—August 25, by license, at the Parish Church, Theodora Garton, Essex, by the Rev. Sir Cavendish H. Foster, Bart., Rector, Arthur, sixth son of Dan Willis, Theodora Garton, to Anna Maria (Annie), only daughter of the late M. M. Butcher, of Epping.

WOODROFFE—DAVIS.—September 1, at the Congregational Church, Bournemouth, by the Rev. W. Jackson, assisted by the Rev. S. Eldridge, Charles Gover, son of Charles Woodroffe, of Charnwood House, New Malden, to Maud Eliza, eldest daughter of Joseph Davis, of Espinette, Bournemouth.

DEATHS.

BENNETT.—August 21, at Thorpe Place, Chertsey, the Rev. Henry Leigh Bennett, in his 88th year.

CHOLMELEY.—August 30, at the Vicarage, Finton, Sussex, aged 62, the Rev. Robert Cholmeley, D.D., for 20 years Vicar of Finton.

GARRATT.—July 27, in action, at Kesh-i-Nakhud, Afghanistan, Ernest Stephen Garrett, Captain H. M. 95th Regiment, aged 25, eldest son of the Rev. Samuel Garrett, Ipswich.

GILBERT.—September 1, at the College of Organists, 26, Great Russell-street, Bloomsbury, Edward Gilbert, Assistant Secretary and Honorary Librarian.

GORDON.—August 16, killed in a sortie from Candahar, the Rev. George Maxwell Gordon, M.A., of the Church Missionary Society, Acting Chaplain to the Forces, youngest son of the late Captain J. E. Gordon, R.N., M.P., aged 41 years.

HARWOOD.—At Wallington, Oxon, suddenly, of apoplexy, Mrs. Harwood, aged 63.

HAYLES.—June 25, at his residence, Chippenham, James Chaplin Hayles, late of Leadenhall-street and Forest Hill, S.E., aged 81.

HODGSON.—September 3, at Brighton, of congestion of the lungs, the Rev. James Thomas Hodgson, M.A., of Charterhouse, aged 50.

JAMES.—September 4, in Piccadilly, Arabella Matilda, the youngest daughter of the late Rev. Edward James, Canon of Winchester and Vicar of Alton, Hanis, aged 46 years.

MARRER.—September 3, at Osborne-terrace, Clapham-road, after a long and painful illness, borne with Christian resignation, Mrs. E. Marrer, aged 80.

RIGG.—September 1, at Warrington-crescent, London, W., in his 60th year, the Rev. Arthur Rigg, M.A., for 30 years Principal of the Chester Diocesan Training College.

SOUTHWELL.—September 1, at the Vicarage, St. Stephen's, St. Albans, aged 75, the Rev. Marcus Richard Southwell, for 50 years Vicar of St. Stephen's, fondly loved and deeply mourned.

ST. JOHN.—September 3, at Watford, Herts, after a long illness, Ruth, wife of the late Charles St. John, of the Island of Barbadoes.

TUMMER.—September 5, Isabella Esther, the beloved wife of the Rev. J. E. Tummer, of Wimbledon, Surrey. "With the Lord." Friends will please to accept this notice.

WATSON.—September 1, James Watson, of 21, Berners-street, London, and 8, Endleigh-gardens, aged 64.

WILSON.—September 3, at Ramsgate, Elizabeth, the beloved wife of John Harper Wilson, of 23, Nettleton-road, New Cross, London, in the 60th year of her age.

WOOD.—August 16, killed in the sortie from Candahar, Frederic Philip Forster, elder son of the Rev. Frederic Wood, Ervaston Rectory, Ipswich, aged 33 years.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the action of the food, becomes actively healing. Sold only in boxes, 7½d. and 1s. 1½d., labelled "James Epps and Co., Homoeopathic Chemists, London." A letter received: "Gentlemen,—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braids, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

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MOTHERS AND NURSES.—For children cutting teeth nothing equals Mrs. Johnson's Soothing Syrup, which contains no narcotic, and applied to the gums gives speedy relief. Of all chemists 2s. 9d. per bottle.

HOLLOWAY'S OINTMENT AND PILLS.—In all outward complaints a desperate effort should be made to at once remove these annoying infirmities, and of establishing a cure. The remarkable remedies discovered by Professor Holloway will satisfactorily accomplish this desirable result, without any of those dangers or drawbacks which attend the old method of treating ulcerative inflammations, scrofulous affections, and scorbutic annoyances. The most timid invalids may use both the Ointment and Pills with the utmost safety with certain success, provided a moderate attention be bestowed on their accompanying "Directions." Both the preparations soothe, heal, and purify. The one assists the other most materially in effecting cures and renewing strength by helping exhausted nature just when she needs such succour.

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tree, Liverpool; Rev. J. Stoughton, D.D., Kensing-
ton; G. Toller, Esq., Leicester.

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Of SENIORS, the FIRST and THIRD places in all
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Many matriculated at London in the First Division,
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